

THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States

DECEMBER, 1952



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Asides

A detailed program for doing something positive about the offensive and indecent publications on the newsstands of the nation is presented in Frederick Maffry's "Cleaning Up The Newsstands." Because old and young alike are seriously harmed by dangerous reading, we hope Holy Name Societies everywhere will adopt the successful efforts of our Brooklyn Holy Name men in combating objectionable "literature."

A lively biographical sketch of a fiery Prime Minister which ought to appeal to you is presented in "The Godfather of Quebec." The conscience-stricken hero of "Peace Comes To Jim," may be a picture of any of us who have been careless in our confessions. The bright side of human affairs is reflected in "A Peek At Uncle Sam's Diary" and "Making 1953 Better." Don't miss reading "The Divine Magnet" and "Wills That Won't," each of which has a good deal of value for all men.

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EDITOR

Thomas Shanley, O.P.

ASSOCIATE EDITORS

Thomas F. Carey, O.P.

John F. Ryan, O.P.

Francis J. Fanning, O.P.

Stephen B. Jurasko, O.P.

CIRCULATION MANAGER

Peter Nuttall, O.P.

NATIONAL DIRECTOR

Harry C. Graham, O.P.

141 East 65th Street

New York 21, N. Y.

ASSOCIATE DIRECTOR

John P. McDermott, O.P.

CHICAGO OFFICE

DIRECTOR

F. L. Vander Heyden, O.P.

1909 S. Ashland Ave., Chicago 8, Ill.

SAN FRANCISCO OFFICE

2390 Bush St., San Francisco 15, Calif.

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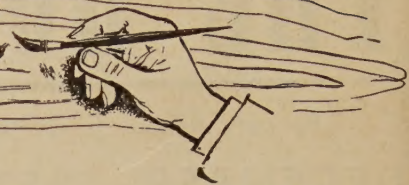
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Editorial Page



A Blessed Christmas to All

Walking along the business streets of any city or town during these next two weeks one will not be able to miss the familiar red and green decorations abundantly displayed on store fronts or other vantage points which attract the eye. Of course merchants of various localities are calling public attention to the fact that it is again time to buy presents for Christmas. As the day of celebrating Christ's birthday nears, the buying public is reminded, it has little time remaining for purchasing gifts for families and friends. The idea of presents is supposed to recall to human minds the commemoration of the arrival on earth of Him, the Gift of God the Father, Who came to redeem the human race from its sinful state.

The merchants are interested chiefly in selling their particular wares and, to a great extent, are little interested in the meaning of Christmas itself. Catholics, however, whether on the buying or selling part of the Christmas business, should be conscious of the real reason for the public commemoration of Christmas Day, the Incarnation of the God-man. Obviously, Holy Name men in particular, men who have professed publicly honor and reverence for the Holy Name, should celebrate properly the birth of Him Whose Name they honor, since the "Name above all names" aids each one toward his personal sanctification.

The entire staff at National Headquarters of the Holy Name Society, both clergy and laity, pray that each reader of *The Holy Name Journal* and all members of the Society, with their families, will be granted many graces by the Infant Jesus as they prayerfully celebrate His Nativity. All who keep the real meaning of Christmas, the coming of the Christ-child to be redeemer of the human race, should beg for that Peace which was heralded by the song of the heavenly visitors at His Birth, "Glory to God in the highest, and peace on earth among men of good will."

Name Day of Our Savior

The secular world in which we are obliged to spend our life celebrates with much hilarity January 1 as the beginning of the New Year. The Catholic Church, however, while acknowledging a certain right in "civil" celebrations, calls upon the faithful to celebrate with dignity New Year's Day, the feast commemorating the Circumcision of Jesus Christ, the Octave Day of the Nativity. "And when eight days were fulfilled for his circumcision, his name was called Jesus, the name given him by the angel before he was conceived in the womb."

It would be an oddity if the members of the Holy Name Society were not more than ordinarily interested in the religious significance of January 1, more than in just the civil and secular meaning of the day. The members of the Society never forget it was the eighth day after His Nativity that the Sacred Name was officially given to the Son of God made man.

We know this Holy Name of Jesus, which means "Savior," was designated by God the Father for the Child of Mary. This fact was announced to Mary by the Archangel Gabriel. Those names which God has seen fit to give to certain men, such as Abraham, John the Baptist, Peter, and others, always signify some gift bestowed on them by God. We remember, for example, the significance of the name "Peter" and our Savior's words, "Thou art Peter, and upon this rock I will build My Church." There is significance in the name of the Redeemer also. The God-man through Whose Redemptive action all men were to be given the opportunity to be saved, was fittingly named by His Father in heaven "Jesus," which means Savior.

It is the naming of Jesus, the christening, as it were, which we celebrate on our Holy Day of January 1. This day is assuredly more a day for exalting the glorious Name of Jesus, the Holy Name in which we are redeemed and saved, than it is for just hanging a new calendar on the wall.

IS YOUR SON IN A NON-CATHOLIC COLLEGE?

by Louis C. Fink

**In college your son or daughter has to acquire
religious as well as intellectual maturity.**

IF YOU ARE A HOLY NAME MAN, and therefore a Catholic, and if you have a son or daughter in college, you must wonder some times about his or her moral training. What are the influences that child of yours is up against, now that he has left your home? How many atheists are on the faculty of his school? How many Communists are there talking to your child in and out of class rooms?

As Father James J. Maguire wrote in *The Catholic World*, "The real problem does not lie in the outright attacks on religion. Even lax Catholics are alert to open attacks on their faith; but even devout Catholics are not immune to innuendo and faulty interpretation."

Now of course, if your child is in one of the 239 Catholic colleges, you have less to worry about. You are not completely free from worry, because the Catholic influence cannot extend to every waking moment of your child's life. The background you have given him at home will be important to him.

But not every Catholic child can attend a Catholic college. The facts are against it. The true story is that there are about 500,000 Catholic college students in this country, and only 200,000 of them are in Catholic colleges. The other 300,000—for better or worse—are in non-Catholic schools of one kind or another. There is not much hope of improving the situation, either. The

costs of education go up every day, and it is not likely that Catholics will be able to establish, and then support, many more schools of higher learning.

Here's what we have in America to accommodate those 500,000 Catholic college students. We have 208 Catholic colleges and universities (with a total enrollment of 293,000 students) plus 31 teachers' colleges (with an enrollment of 6,000). In other words, 239 Catholic schools with room for 299,000 students.

That means that the extra 99,000 must be students of other faiths. We could, I suppose, insist on Catholic students for Catholic schools, and not let any others attend—but that narrow way has never been the Catholic method.

We must, as parents, face the fact that several hundred thousand of our children will attend colleges and universities that are either non-Catholic or anti-Catholic, or secular institutions with no provision for religious training. One answer to the dilemma lies in an organization known as the Newman Clubs. Named for the famous convert-Cardinal, the Newman Clubs operate only on the campuses of non-Catholic colleges where there are Catholic students. The Newman Club, because of its unique function, is a Catholic organization never found in a Catholic college.

If your child is in college, ask him about the Newman Club. And if you

never heard of the Newman Club before this, then read this short article and learn something about a group that can be of real help to your child.

SOME CRITICISM has been heard that Newman Clubs were merely social organizations, adding to the already-cluttered social life of the Catholic student. This criticism stems from a misunderstanding of the purposes of the Newman Clubs. Their real purpose is to foster the spiritual life of students, their religious instruction, and their social life, *in this order*—religious, educational, and social. The social life comes last in relative importance, although in any work with healthy young people, the social attractions are always important.

What makes the Newman Clubs unique is that their real purpose is to serve as the recognized organ of the Catholic apostolate in non-Catholic colleges. These are fancy words. What does the Newman Club mean to your son or daughter in college? How does it operate? What do its members do?

In the spiritual field it works toward increasing the religious activity of the individual member. It urges more frequent Communion, sponsors group Rosaries, urges attendance at Benediction and novenas. Where the students live off the campus and commute to school every day, there are regular Communion

breakfasts, saying of the Rosary during October and Lent, and similar activities. Spirituality is an individual thing, and the Newman Club must suit its program to the needs of its members. In any case, it aims to increase religious activity. The next time your child is home, ask him how often he receives the Sacraments, how often he says the Rosary. Newman Clubs might be able to help.

The intellectual field of Newman work is the area in which the training of the Catholic student is pursued. We'll assume you are satisfied with the academic standing of your child's school; he is there to study and his teachers are making him work. The Newman Club wants to bring his religious training up to the same level. Cardinal Newman's own ideal was that of a Catholic college within a secular university. Actually, this is being approached in some schools, where full credit is given for courses in religion. Where it has not been achieved, the Chaplain tries to arrange study classes and discussion groups. If there is one fallacy in Catholic education, it is our frequent assumption that because our children went to Catholic grade schools and Catholic high schools, their religious education is complete. Why we should stop their religious education at 17 or 18 and continue their technical education far beyond that is a mystery.

Social activities are important to the work of Newman Clubs. But the organization itself is quick to admit that it can't compete with sororities and fraternities. It points out that the word "social" implies more than formal dances or afternoon teas. Social gatherings can follow lectures. There can be social groups based on the Christian idea; there can be all sorts of activities which recognize the unique nature of this Catholic group, and which capitalize on it instead of trying to compete with dances in the college gymnasium.

At Georgia Tech in Atlanta, for example, the Newman Club has its own center, where a television set and new furniture were added as the last term of studies began. Informal dances are held, and there are also sports events for the members.

At the University of Georgia in Athens, the Newman Club opened its social year with a reception for new students. They held it in their new Center, a private home just purchased and remodeled for the purpose.

ACTUALLY, there is no limit to the variety and scope of these social activities, nor of the religious and intellectual activities, either. There are retreats, lectures, "bull sessions" on moral problems; there are publicity campaigns and fund-raising programs; there are athletics; there is help afforded neighboring churches—ushers and choirs, for example; there are charitable efforts. There is even the chance for Newman Club members to help instruct non-Catholics.

Newman Clubs have been conducting programs like these for almost fifty years. The first Newman Club to be called by that name was formed by five students at the University of Pennsylvania in 1893. There are now 80,000 members of Newman Clubs. Three hundred clubs are associated with the Newman Club Federation, and almost as many more are listed but not affiliated.

The man for whom these clubs were named is now being considered for beatification. Cardinal John Henry Newman was born in London and died in 1890. He was educated at Oxford and became an Anglican curate. He was the center of many controversies in the Anglican Church, but his great mind drew him closer and closer to the Catholic faith, which he adopted when he was 44 years old. He was ordained a priest and in 1879 was named a Cardinal. *Apologia pro Vita Sua*, his autobiography, is his best-known book.

Such a man, who embraced Catholicism only after many years of study, is a model for Catholic students. He also serves to remind Catholic parents that this question of Newman Clubs is not just an academic one for them; they have a serious obligation regarding them. For our Church's Canon Law makes it clear that parents are bound "by the most grave obligation to provide to the best of their ability for the reli-

gious and moral, as well as the physical and civil, education of their children" (Canon 1113).

And if that is not specific enough, Canon 1372 reminds parents that "from childhood all the faithful must be so educated that they are taught nothing contrary to faith and morals, but that religious and moral training takes the chief place." And Canon 1374 says that "*Catholic children must not attend non-Catholic, neutral, or mixed schools*. The Bishop may decide if such may be tolerated."

CANON LAW is quite specific. You cannot send your children to non-Catholic schools without permission of your Bishop. If, for sufficient reasons, you send your child to a school which is not Catholic, then remember that the Bishops of America have ruled that the Newman Clubs are the proper agency for preserving their faith.

You can't—as a Catholic parent—send your child to a non-Catholic school without permission. If you have that permission, then you have a clear duty to see that your child gets the benefit of a Newman Club membership.

Holy Name members might well base a program for some future meeting on this problem of higher education for Catholic students. And while the Holy Name men are about it, they might consider offering the hand of fellowship to some Newman Club in their vicinity. If you *are* in a college town, why not ask about the Newman Club? Maybe you can help to get one started; maybe you can help to support one already in existence.

And what would be wrong with a joint Communion Sunday for the Newman Club and Holy Name Society? Why not have local Newmanites as your guests for breakfast on some Holy Name Sunday? Maybe the Newman Club would send some speakers down, and so provide a program for one of your own meetings.

You might find that a helping hand to Newmanism would be a helping hand to Holy Name action, too.

A Peek at Uncle Sam's 'Diary'

by Joseph Papara

**Our national life is reflected in our Archive's
treasure trove of documents, records, and mementos.**

MOST PEOPLE who maintain a diary are furtive about it, usually sliding it under the mattress at night or placing it under lock and key. But Uncle Sam makes no bones about his bulging diary in the huge National Archives Building in Washington, D. C.

On Bill of Rights Day, December 15, both the Declaration of Independence and the Constitution of the United States are to be transferred to the National Archives from the Library of Congress.

Well over a billion items cram the archives building, requiring 900,000 cubic feet of space—the equivalent of about 150,000 four-drawer filing cabinets. Piled one foot deep and a foot wide, the stored records in the nation's diary would stretch for 170 miles. Or, if bound in volumes, it would create a fabulous library of 20 million books.

The accumulation of this material began when the First Continental Congress assembled in 1774 and has continued ever since. Besides the paper documents, the treasure includes about 900,000 maps, five million photos, 50,000 reels of motion-picture film and half a million sound recordings.

In addition to the priceless historical documents, researchers will find "odd" items with much more color though of far less importance. For example, the archives contain a stone from the Great Wall of China, a whale's tooth which was the gift to the President from King Thakeban of the Fiji Islands and speci-

mens of wood which were exposed to the flash of the atomic bomb at Nagasaki, Japan.

On file, too, is the enrolled copy of every United States law, starting with the original June 1, 1789, act that prescribed oaths of office for U. S. officials, and continuing through to laws enacted by the present Congress.

The National Archives, as a service agency, preserves records primarily for the information they contain, not as museum pieces. From the Revolutionary War to the present conflict in Korea, there is hardly an aspect of American political, economic, and social life that is not reflected in the archives.

Both the government and private citi-

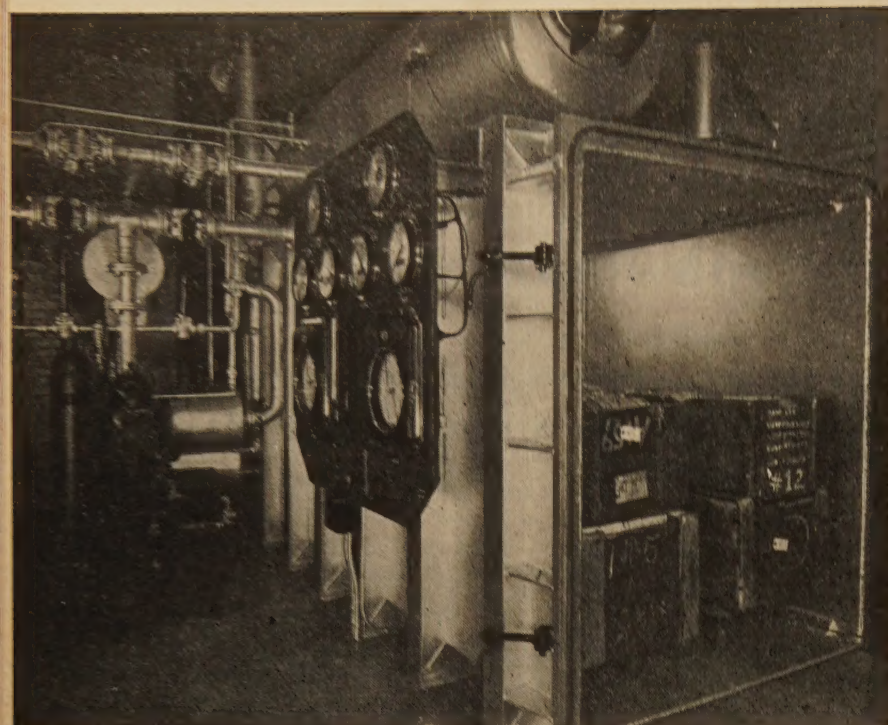
zens are turning more and more to the "diary" for guidance and assistance in planning and conducting their affairs.

For instance, earlier maps of the War, Navy, and State Departments were of value in locating such bombing objectives in Germany as power dams, rail terminals, and vital industries. Records of the Weather Bureau held in the archives were carefully studied before the great Normandy invasion was undertaken to mark the beginning of the end of the second World War.

Whatever the situation or occasion, it's a safe bet that the archives will contain some data to provide to-the-point information. And each year, around 400,000 reference services—about 1,200



THE ARCHIVES BUILDING IN WASHINGTON



RECORDS ARE PROCESSED IN ARCHIVES FUMIGATION VAULT

a day—are rendered by the agency, headed by archivist Wayne C. Grover, to make it one of the more popular of government agencies.

Records within the archives prove helpful in countless cases. A postal-route map once was used to locate an abandoned cemetery in Alabama. The postmaster at Sacramento, California, held fears that a centennial planned for July, 1949, would have to be postponed because evidence had been presented to show that the post office there had not been established until November of 1849. He appealed to the National Archives which yielded the reassuring information that a post office at Sacramento had been at least temporarily established in July, 1849. So the centennial was celebrated on schedule.

There was doubt at one time as to whether Edgar Allen Poe was buried on October 8 or October 9 a century ago. But the archives came up with some deft detective work. It was known that Poe was interred in Baltimore on a day that was "gloomy, not raining, but raw and threatening." Weather Bureau records in the archives established that October 9 in Baltimore was clear but that October 8 fitted the picture perfectly.

Evidence dug out of the "diary" was used dramatically in the treason trials of Axis Sally and Tokyo Rose, who were convicted with Robert Best and Douglas Chandler. Wartime reports on the effect of enemy-broadcast propaganda were used in the trials and transcribed recordings of the actual broadcasts of the traitors were played in court.

Many reference services are made to private individuals who seek information or copies of records to defend or to establish some legal right. The discovery of oil always results in heavy interest in land titles, and inquiries from those areas are numerous. Almost daily, letters come referring to records that were lost in a courthouse fire or to personal papers needed desperately but now nowhere to be found.

FOUNDED as an independent agency by Congress in 1934, the National Archives faced a tremendous task in putting some order and system into the huge mass of data and records accumulated by the government during the previous 160 years. In that long period, only makeshift measures to remedy the situation had been considered. In the late 1870's,

President Hayes urged Congress repeatedly to provide a hall of records for the safe storage of important material, but no action was taken.

Gradually, it was realized that the records of the Federal government constituted a reservoir of fact and precedent that should be easily available to officials, historians, and other scholars and to the public generally.

Finally, in 1913, Congress approved plans for a modern archives building. The first World War and other factors forced delays. However, ground was broken for the building in 1931, President Hoover laid the cornerstone in 1933 and the building was occupied in November, 1935.

The limestone structure, perhaps the finest on earth as a center for housing records, is actually a double building, consisting of two huge cubes, one inside of and projecting above the other. The inner cube is a gigantic steel and concrete vault, containing 21 levels of stacks subdivided by fire walls and concrete floors into smaller areas.

Here are stored the records, which are further protected by air-conditioning and automatic fire and burglar alarm systems. In the outer section of the building are administrative offices, public search rooms, a reference library, auditorium, and exhibition hall.

Although less than one-fourth of all record material created by the government warrants permanent safe-keeping in the archives, the fact is that the scope of Federal activity is so wide that each year sees the creation of more and more documents. The government set-up expands and changes to cope first with depression, then war, and so on and the paper work grows by leaps and bounds.

It would appear, then, that the space in the National Archives Building is near the exhaustion point and that is true. But some relief is at hand because these steps, among others, will relieve the situation: Microfilm is used to reproduce records that can be filmed, allowing destruction of the original documents except those of great historical significance; records that must be kept

(Continued on page 36.)

THE GODFATHER OF QUEBEC

by Stephen Murray

Premier Maurice Duplessis places nothing above the real good of his beloved people.

IT WAS a solemn moment when Maurice Duplessis, Prime Minister of Quebec, dedicated the Province to Our Lady of the Assumption at a Pontifical Mass at the Shrine of the Most Holy Rosary, Cap de Madeleine, Canada, in 1951 on the first Feast of the Assumption after the declaration of the dogma. Eighteen Canadian Archbishops and Bishops were present on the auspicious occasion.

This was the kind of a thing a man could do when he was Premier, a man who was willing to spend 200 years in Purgatory just to be Prime Minister of his homeland. The satisfaction of dedicating his country to Our Lady was greater by far than that he had felt on the day when he achieved his lifetime ambition to become Prime Minister of Quebec.

Duplessis cannot recall exactly when he first conceived the idea of wanting to be Prime Minister of Quebec. He was probably born with the notion. But schoolmates at Laval University remember very vividly the day he shocked them by saying, "I will be willing to spend 200 years in Purgatory just to be Prime Minister of Quebec."

"But Maurice," they protested, "200 years is a long time, and Purgatory is not an easy place to be. Two hundred years, imagine!"

"That is my decision," the youth declared grimly. "It is the price I am willing to pay for my ambition."

Maurice Duplessis became Prime Minister of Quebec and his old school

friends are still wondering about the two centuries of penance of which he talked so blithely. Perhaps it would be chalked off in St. Peter's book as the folly of youth. There are indulgences, and his special devotion to Our Lady—maybe she would get him off. As leader of the Province he has done much good work for the Church, for Quebec and for the people of Quebec—even though some of it was done in a contradictory kind of way, if not always in a democratic one.

Duplessis believes firmly in democracy, and he will tell you so, but he won't take any chances of leaving Communists at large, no matter what the democratic Constitution might say about civil liberties. And when the Jehovah Witnesses invaded Quebec to attack the Catholic Church, which Duplessis loves, he had them clapped into jail, hundreds of them, accusing them of spreading seditious libel. There is also the matter of charity, of which at times Duplessis is the exemplification, while at other times he appears never to have heard the word, so far as speech is concerned. Critics declare him a dictator, adherents call him a fairy godfather, while his friends who know him best will admit that he has his good points and his bad ones, is contradictory at times, and a trifle extreme in his emotions!

IT WOULD be hard to know what to expect from any child with the heritage and upbringing of Maurice Duplessis.

Born into wealth in 1890 in the ancient town of Trois Rivières, he was the only and very pampered son of Supreme Court Judge Theodul Nerre La Noble Duplessis. His father was a fiery French Canadian Conservative, while his mother was Scotch Irish and came of a family noted for its liberalism in politics. Maurice seems to have taken his political half and half from each side of the family.

"I cut my eye teeth on politics," he often declares, and the assertion is true. The political great and near great frequented his father's home. At times Maurice sat at their feet drinking in their words of wisdom, while at other times he shot paper wads at them from behind the sofa.

Maurice Duplessis acted like a politician from the day he entered school until he actually engaged in the craft. If another student made a simple remark, even about the weather, Maurice would immediately adopt the opposite viewpoint and challenge his opponent to a debate. He was popular among his chums, but wearing. Although the schools of Canada did not in the last generation subscribe to modernistic, free-will education, nevertheless young Maurice Duplessis introduced the system into the schoolroom and succeeded in wearing his teachers down at times.

Associates of Duplessis maintain that he began practicing for the Legislature at Laval University, the seat of culture in the Province. He entered the Legislature as a representative from his home

county at the age of 37. When people complimented him on his success he would say unabashedly, "But this is only the beginning, you are looking at a future Prime Minister." There was no humility or modesty in the young man. But he was right, he became Prime Minister of Quebec ten years after his introduction to the Legislature.

IN 1936 Monsieur Maurice Duplessis took command of the government of his native Province. The Liberals had been entrenched for some time, but soon lost ground after Duplessis leveled his attacks. He mocked them publicly, asking them how they could call themselves Liberals when they lived in luxury, carried canes like dandies and rode about in fine carriages. One would surmise from this that the new Prime Minister was a Conservative, but such was not the case. He had long since deserted the Conservatives and rode into office with his own newly formed party which consisted of young rebels who revolted against the Conservatives, who revolted against the lack of Liberalism among the so-called Liberals, and contained a sprinkling of Independents and others with various affiliations. Their slogan was "Quebec for the Quebecers." They called the "coalition" the Union Nationale Party.

Neither the newly elected leader nor any of his youthful administrators had much experience in administrative work, but they set to work nevertheless. To help make matters worse for them, the United States was struggling with an economic depression which crept through Canada. By borrowing money for public works, Duplessis managed to pull through. It was easier, however, to weather the financial storm than the one which brewed from his famous Padlock Law, which he pushed through the Legislature and which empowered the Attorney General to lock up all establishments from which subversive propaganda emanated. It was designed to strike at the Communists, but the enemies of Duplessis made the most of it, declaring the Prime Minister to be a

dictator. At that time it was not "good politics" to recognize the evils of Communism.

In 1939, when Hitler struck at Poland and Canada declared war on Germany, Duplessis made a grave political error. He came out against participation in the war. The majority of Quebec's citizens were in favor of the war, but they were not in favor of conscription. They did not want their sons to fight on foreign soil.

Many of Quebec's younger citizens nevertheless volunteered their services to the Canadian Armed Forces and returned home to campaign for conscription. The government in Ottawa worked behind the scenes to get rid of Duplessis in the next election and they succeeded. By 1944 Duplessis was back in office. With his return to power, the Prime Minister gave up his worst fault; he stopped drinking all kinds of alcoholic beverages and stuck rigidly to orange juice. Clear-eyed and clear-headed, he set to work to run his government efficiently. This time he had experience, and the ministers he chose were competent and hard working.

Without a doubt the government of Quebec became one of the best run in the world, but it also became a one-man show, with Maurice Duplessis at its head. He is willing to do anything for his people, but let his critics beware. He has little mercy in dealing with people who disagree with him, though their punishment usually consists of tongue lashings. During these blasts he uses very little charity, particularly to the ancestors of the unfortunates who happen to be his enemies of the moment. The man has a colossal memory and remembers the lapses of every person in Quebec who has ever held public office.

In spite of the charges of "dictatorship" sometimes leveled against him, Duplessis has done a great deal of good for his people in his own way. In fact, their welfare is all that concerns him. "To be a leader," he declares sturdily, "is not to be a dictator. To be a leader is to be strong, firm and courageous in bringing to one's people safety, stability, and security in their homes and jobs."

That is his political creed and he sticks by it.

The government of Quebec took over \$100,000,000 in debts owed by the schools of the province and in addition advanced additional millions of dollars to the universities so that they could expand and turn out more doctors, pharmacists, lawyers, scientists, and engineers. Duplessis instituted a system of rural electrification which brought lights and power to more than fifty per cent of the Province's farms. He is now busily engaged in extending these benefits to newer areas. He has built a series of new roads and bridges, new schools, and modern hospitals. The Church is always invited to place her blessing and to consecrate these various projects.

PRIME Minister Maurice Duplessis begins his day by visiting St. Joseph's Basilica on his way to work. He is a bachelor in spite of being handsome, jovial, and highly successful in his career. He appears to be very happy in his state of single blessedness. He maintains his own suite of rooms in the Chateau Frontenac and walks to work always, meeting with the citizens on the streets and stopping to chat with them. Children in particular come in for frequent benevolent pappings on curly heads. These morning strolls may have had something to do with his last victory which swept him into office by one of the greatest majorities ever accorded any man in the province.

The Prime Minister reveals that there is no sound on earth which delights him more than the music of church bells floating through his office windows. It proves to him that the old, rich, French-Catholic Province of Quebec is safe. Church bells in other lands may be silent, but in Quebec they are free to ring out at any time as joyously as they wish. The Church is going about its business of leading Quebec's citizens to Heaven, the children are being made good Catholics in the schools. And may Heaven protect any one who might try to change the status quo while Maurice Duplessis is around, in office or out of it.

The enemies of Duplessis claim that he does not campaign fairly, that he creates issues which do not exist, that no one wants to deny the French Canadians their heritage of nationality and religion, but Duplessis takes no chances on these suppositions. He feels that as long as he is at the helm of government his people are doubly protected in their heritage. He does have books printed and widely distributed. His picture is on the cover, and the title is provocative, "Duplessis Gives to His Province." For him no one exists but his own people.

"Ottawa gives to foreigners," Duplessis roars, "Duplessis gives to his people." This, of course, is a very effective appeal in the Province, if not a very realistic one without. And when it is said that Duplessis "roars," the word is not misused. The Prime Minister is like a lion in defense of his people, his Church and his ideas and has a heavy hand for dissenters. A restaurant keeper who used the proceeds of his business to provide bond for the Jehovah Witnesses to release them from jail found his license to do business summarily withdrawn. Duplessis keeps peace the hard way, or the easy way, according to the viewpoint.

Nevertheless the lay press has many good things to say about Quebec's Prime Minister. Order does prevail in the land and social justice thrives and moves steadily forward. The British culture-center of Canada, McGill University, bestowed an honorary Doctor of Laws degree on Maurice Duplessis. What the Quebec-born, French-Canadian and Catholic Prime Minister of Canada, Louis St. Laurent, whose background and heritage is the same as that of Duplessis, thinks of the latter is not publicly known.

The people of Quebec really aren't interested in what the outside world thinks of their chosen Prime Minister. They know that he gets things done, and well, regardless of his methods, which are never cruel. They keep returning him to office, thus fulfilling his dream again and again. Maurice Duplessis knows what he is about. His adult

achievement goes even farther as he now plays the role of "godfather" to the people of the Province. He is the smiling, benevolent bestower of good things on "his children." He is setting some

kind of a record. The majority of the people like it, a few shake their heads and wonder and watch, but Maurice Duplessis goes merrily on being Santa Claus and liking the role.

RESOLUTIONS ADOPTED BY FIRST HOLY NAME NEW YORK STATE CONVENTION — OCTOBER 26, 1952

WHEREAS the members of the Holy Name Society of the State of New York gathered in a Convention in New York City this 26th day of October, 1952, and representing tens of thousands of manly Catholic American men, and

WHEREAS they believe uncompromisingly in the Doctrines of their Holy Faith and in the Sacred Principles upon which our Glorious Republic has been founded, and

WHEREAS we believe that the Dignity and the Rights of man are based on Faith in a living God, and

WHEREAS we believe that these priceless Human Rights are not restricted to the citizens of the United States of America, but apply to all men throughout the entire world.

THEREFORE, BE IT RESOLVED that we as Catholic Americans voice most clearly and emphatically our protest against the unjust and inhuman procedure of the Bulgarian government in which a Bulgarian Bishop and three priests were condemned to death and twenty-six other Bulgarian Catholics were sent to prison as a punishment for their loyalty to God and to the Rights of man. Be it further

RESOLVED that our State Department take immediate steps to effect the release of all citizens held by the Chinese Communists and by other Communist nations. Be it further

RESOLVED that Congress at once outlaw the Communist Party in the United States of America. Be it further

RESOLVED that the Holy Name Society of the State of New York recommend that all daily school sessions in New York State be opened with either the prayer, now in vogue, recommended by the New York State Board of Regents, or with the singing of that stanza of "America" which includes the name of God. Be it further

RESOLVED that all Holy Name Society members who qualify, join their local Parent Teachers Associations (P.T.A.) and actively participate in their every activity. Be it further

RESOLVED that all Holy Name Society units join in the fight against indecent literature, and organize committees to cooperate with the state-wide movement to secure legislation to ban indecent literature. Be it further

RESOLVED that, if feasible, there be established a permanent Holy Name Society state-wide organization. Be it further

RESOLVED that we recommend to every Holy Name Society and every Holy Name man the practice of offering constant prayers for the early canonization of Blessed John of Vercelli, O.P., the founder of the Holy Name Society. Be it further

RESOLVED that we go on record as expressing our sincere gratitude to the New York Archdiocesan Holy Name Society, our host, for its many labors to insure the success of this Convention.

Cleaning Up the Newsstands

by Frederick Maffry

Objectionable "literature" is a poisonous commodity
brazenly featured on counters everywhere.

ACCORDING to evident trends in far too many places, respect for authority, purity, decency and modesty are virtues not to be cultivated. For today our boys and girls are being fed the poison of crime and lust through many cheap magazines, pocket-size books, so-called comics and other printed matter wherein lewd situations, criminal adventures and suggestive and shameless photographs of women are firing the imagination of our youth with a burning passion for crime and lust.

When Catholic Bishops of the United States foresaw this evil a Committee on Decent Literature was appointed by them as far back as 1938, and after due investigation and deliberation, the said committee reported that "... traffic in printed obscenity has reached gigantic proportions . . . obscene literature is an evil of such magnitude as to seriously threaten the moral and social life of the country . . . it is necessary to organize the moral forces of the country to combat the evil."

J. Edgar Hoover, head of the F.B.I., drawing from his vast knowledge of crime and criminals, testified, "Filthy literature is the great moron maker, it is casting criminals faster than we can build prisons to house them."

Much has been seen, heard, written and read about "filth on the newsstands," but not too much has been done to rid the newsstands of their "filth." Here is a practical, step by

step program of action on a parish level that works. This program, a continuing, lasting effort, has been in effect for about three years in the Immaculate Conception Parish of Astoria, L. I., in the Brooklyn Diocese, under the direction of its pastor, the Rev. Edward J. Higgins, LL.D. Twenty-four out of 36 newsdealers in this parish are cooperating with the parish Decency Committee for Clean Literature, which is composed of members of the Holy Name and Rosary Societies.

The campaign is organized and operated through these steps:

1. The appointment of a carefully selected committee from the parish societies.

2. A thorough briefing of this committee on purpose, instruction and procedure. Every member of the committee should be provided with a copy of a "Catechism Dealing with Lewd Literature" (6¢ each when ordering lots of 5 or more) by the Most Rev. John Francis Noll, D.D. The chairman and other officers of the committee should be provided with a copy of the "Manual of the National Organization for Decent Literature" by the same author. (60¢ each; 5 or more, 50¢ each; Publishers of *Our Sunday Visitor*, 41 East Park Drive, Huntington, Indiana.)

3. A survey to be made of all establishments selling literature and having circulating libraries. Barber shops, beauty parlors, dentists' and

doctors' waiting rooms should also be covered. However, the selling establishments should be the first and major point of concentration.

4. The preparation of a suitable letter addressed to *parishioners* and the distribution of same to all adults. The subject matter should be on the moral and physical danger inherent in bad literature, especially for the young, and also on how parishioners can cooperate in the parish decency crusade.

5. Before sending out persons to interview dealers and others, a letter should be mailed to the dealers, setting forth the purpose of the visit and requesting their cooperation in *protecting the morality and well being of the youth of the community* which is the *main objective of the parish decency crusade*. A follow up of this letter within two or three days of mailing is advisable.

6. Out of your briefed committee, form teams of two or three and have them interview the dealers and others. No interviews take place until points 1, 2, 3, 4 and 5 have been carried out. Lists of objectionable literature should be left with the dealers and others. These lists, "Magazines Disapproved by the National Organization of Decent Literature," contain listings of magazines, comics, pocket-size books and digest types of full-length novels. (1¢ each from *Our Sunday Visitor*).

7. Give all cooperating dealers a Certificate of Cooperation suitable for placing in shop windows. Change the

card color monthly. Weekly announcements from the altar requesting parishioners to patronize only the stores displaying the properly colored certificate are suggested.

8. It is advisable to place names and addresses of cooperating dealers and others on bulletin boards specially prepared for this work.

Teams should visit every retail establishment assigned to them at least twice a month, the first for a thorough check, at the same time each month, the second for a spot re-check at irregular intervals. The second or spot re-check should be made by a team other than the one who made the thorough or first check. Visits should be made at a time when the dealer is not too busy to confer with the team.

If a dealer refuses to cooperate, leave silently. Little is ever gained by argument, but silence can often be very effective. Refusal of cooperation should be reported to the chairman of the committee, who in turn should take it up with proper authority. Future action should be determined by the authority. One effective method of handling the situation may be the listing of cooperating dealers in a bulletin or on a bulletin board. Any action as to publishers and distributors of questionable literature should be referred to Diocesan or other central authority set up for the purpose.

The Interview With The Dealer

1. Courtesy must be maintained, no matter what the provocation.

2. After bidding the dealer the time of day, use the following or some other introduction: "We represent the _____ May we inquire whether or not you received our recent letter which we mailed to you and all the other newsdealers in our neighborhood about objectionable literature?"

3. In our interview with the dealer we should make the following points: "We are especially concerned with objectionable magazines, pocket-size books and so called comics. Some of these are falling into the hands of the children in our community, causing a great deal of harm to the moral, social and

physical well being of our youngsters." (Do not use the word "indecent" when referring to literature. Use the word "objectionable").

4. "About _____ families in our neighborhood have been informed by the priests of our Church for the past _____ Sundays at all our services of the terrible effects that this type of literature has on children. The situation is causing great alarm among many parents because their children can purchase and obtain this bad reading matter right in their own back yard." (An assumption is here made, of course, that sermons will have been preached a few Sundays before the visits to the newsdealers are made).

5. "A letter was delivered to our parishioners (or published in our Church Bulletin) and about _____ of our people were informed further about this matter of objectionable literature and that their Committee for Clean Literature was to visit all the neighborhood newsdealers."

6. "Lists of Objectionable and Acceptable comics, magazines, pocket-size books and full length novels have been prepared. We have some with us and we would like to leave a few with you before we go.

"We would like to have the pleasure of going back to our Church to tell our people that you promised to discontinue the sale of objectionable material. May we do this?"

7. If the answer is "Yes," give the dealer a few copies of the list. If you are required explain to him that the lists are prepared by the National Organization of Decent Literature. You could then ask, "May we have your permission to look over your racks? Check the racks (titles only) for the objectionable matter and request that all objectionable matter be removed.

8. Thank the dealer for his fine community spirit in helping to protect the morality and well being of the youth of the community. Before leaving, let him know that you will call again in a few weeks.

9. Should you not receive cooperation don't argue. Leave quietly. Make out your report slip and drop it in the Rectory mailbox, addressed to the Chairman.

10. Do not award any "Certificate of Cooperation" until you are reasonably certain that the dealer is cooperating. It may take two or three months to find this out. Your own observation and good judgment will tell you.

BIRTHDAYS

by T. E. Holloway

We gladly honor a national hero by the celebration of his birthday. By observing the birthday of George Washington, for instance, we not only honor his memory but we remind ourselves of his virtues and the advice he gave his countrymen during his years as general and president. We cherish his memory and benefit ourselves at the same time.

It would be a peculiar birthday celebration if no mention were made of the man in whose honor we mark the day on our calendars, take a holiday, and review the standing and the honors of the one honored. Imagine Washington's birthday without George Washington! Well, what of the way the majority of people observe Christ's birthday?

The birthday of Our Lord is not called just that; it is named Christmas. Few know or care that "Christmas" means "Christ Mass," or a Mass above all other Masses in honor of the birthday of Christ.

Christmas is to many a time of celebration, parties, the giving of presents and even of drunkenness. The presents are usually bought at considerable expense and sent to people who don't want them—who exchange them at the stores on the day after Christmas. Every year the nation goes on a spree of buying and giving, causing sales men and women to work overtime. People you have half-forgotten waste money on rich food and presents that are often unappreciated.

The stores are crowded, the streets are jammed for weeks. But the churches aren't.

Some are embarrassed by receiving presents from those not on their lists. An awful time is had by nearly everybody. The children, at least, enjoy the occasion, though in not "giving" them the Christ Child we are depriving them of the most wonderful Gift of all.

Did you ever hear of anyone going on a spree of spiritual bouquet "wreaths" or of Confessions and Communions for Christmas?

Making 1953 Better

by Allain Knight

MR. DOBBS said cynically, "Make 1953 better? With the world in the mess it is? Everybody with clenched fists ready to fight in the Old World; here at home uncertainty, divorce, juvenile delinquency, graft in government, labor troubles, Korea. . . . Aren't you a little naive to suggest it?"

"Well," said Mr. Pringle optimistically, "there's only one thing we can do. We can't stop foreign nations from quarreling or society in general from misbehaving, but you and I can do something about our own environment. Let's take stock of our assets and liabilities as citizens of the world. Is there anything *we* can do to clean up our own households?"

Mr. Pringle knew very well there was. He knew that while Mr. Dobbs and his wife did not throw rolling pins at each other, they lived more or less under armed expectancy; that the Dobbs children ran over the neighbor's lawns and destroyed things; that Mr. Dobbs was hard on his office force.

Well, Mr. Dobbs knew that Mr. Pringle was a good fellow, but a mouse, you understand, not a man; that his wife was a shrew whom he loved but feared; that his children were spoiled and selfish; that he was careless in business matters.

Said Mr. Pringle, "Let's lay our cards on the table. You, as my neighbor, know me pretty well. What can I personally do to make the world better in 1953?"

Mr. Dobbs hemmed and hawed. "You're a nice fellow," he began.

"That's of no help," said Mr. Pringle. "But, since you insist on being tactful, I will have to examine my personal situation myself. Let me see. It's hard to think of anything I do that's

wrong—" and he laughed wryly. "It's like going to confession. I find it hard to find any sins to confess because I don't want to acknowledge that I've sinned."

"I feel that way myself," said Mr. Dobbs, "now that you mention it." Neither man made any mention of a thorough-going examination of conscience.

"Exactly. Now, as for me, I can see where my wife could improve the family atmosphere by being a little less—well, as you know, my wife is a very positive woman. And she has a temper. A wonderful person, you understand, but—"

"Perhaps," said Mr. Dobbs cautiously, "you have backed down so much and for so long that it has gotten to be a habit with her."

Mr. Pringle flushed. "I suppose a little firmness on my part would be an improvement. The next time she makes a scene I could say, very positively, 'Now, dear, if you keep up this unpleasantness I am going for a long walk—a very long walk—maybe not coming back.'"

"Why should you leave your own house because your wife takes out her ill temper on you?" snapped Mr. Dobbs, forgetting his manners. "Why not say firmly, 'Dear, this is unpleasant and unnecessary, and it's bad for your health besides. Let's talk of nicer things.' And say it, not apologetically, but staunchly."

MR. PRINGLE became a deep crimson. "You're right," he said. "I hate unpleasantness. I stand it rather than put a stop to it. It's the same with the children. It's 'Daddy, give me this; give me that.' I never have a cent ahead. I

ought to say, 'No,' pleasantly but positively. No shrieking, no whining, no arguing. That's what you mean, isn't it?"

Mr. Dobbs looked embarrassed. "I'm afraid I was rather rude," he said.

"Not at all. People have probably been saying that behind my back for years. Well, in 1953 I'm going to make a start at growing a backbone. It will have to be gradual; I can't do anything drastic. Besides, I love my wife and children."

"But maybe what you're doing isn't good for them," said Mr. Dobbs. He was thinking, "The old lady's getting more and more of a shrew; the kids more spoiled and demanding. None of them has any respect for him."

Mr. Pringle seemed to read his thoughts. He looked despondent. "It's going to be hard," he sighed. "And then there's that little matter of business you mentioned. I suppose I'm slack and lazy in business, just as I am in my handling of my family. I'm afraid to push people to pay their bills. I hate to stand up to anybody. I don't make the money I ought to. I don't work as hard as I ought to. Oh, gosh, I never expected to say anything like that about myself. It's awful to open up your soul and find a skeleton inside."

"If the skeleton's there, it ought to be found and removed," said Mr. Dobbs. "And, while we're turning ourselves wrongside out, there's one thing we both could pick up on. That's our civic duties. We talk about poor government and were all het up at election time, but what are we doing to better it?"

"You have something there," said Mr. Pringle. "I was wishing Joe Burns

would run for mayor in the next election. He's the one strong, honest man who could really handle the job *right*. But he's hesitant about taking it on."

"He could beat the opposition, all right," Mr. Dobbs said thoughtfully. "And I think if a whole bunch of us business men ganged up on him we could persuade him to run. What do you say that we get a bunch together and bring pressure on Burns? Of course, it will mean time and work; we'll have to campaign for him. But maybe we ought to."

"You said it," said Mr. Pringle. "You can count on me. Another thing that occurs to me. We oughtn't to shirk jury duty in 1953, if we're called."

"True enough. Then," said Mr. Dobbs, "about giving time to humanitarian work. I don't do much of that. You have your CYO and the Holy Name Society. You and Mrs. Pringle are both strong in parish work. Maybe I ought to join something like that. It might do my two hellions good to mix up with the CYO. They'd see what other lads have and have not. My kids are overprivileged."

Mr. Pringle ventured, very meekly, "Especially as to playgrounds."

IT WAS Mr. Dobbs' turn to flush, a dark angry color. He said, "I know the boys run out of bounds. But if people can't stand a few kids running around the neighborhood—" He caught himself up. The angry color faded. "A few broken windows from baseball games, flower beds trampled—yes, I guess you're right, Pringle. I guess I could improve the neighborhood just by keeping my kids in their own back yard."

Mr. Pringle hastened to say, "You've got a good lot next to you. It might pay us to have it cleared and fenced and fix it up as a sort of informal playground for the neighborhood. Even if it squeezed us a little financially, it might be worth it."

"It might, at that. Now, while you're full of suggestions about my kids, I suppose you're thinking that your wife and the other neighborhood fraus are saying I'm a Bluebeard who beats my

wife, and that I should be—"

"He didn't beat his wives; he cut their throats," interrupted Mr. Pringle, laughing. "And, even if we can't keep our fraus from gossiping, I am sure they never said such a thing about you, Dobbs. You are really a loving man at heart."

"But I don't show it on the outside. O.K. So my wife's pining from a lack of outward affection. I give her a fine home, more food than she can eat, expensive clothes, servants. But I starve her for kisses. Is that it?" He looked angry and defiant.

"Not exactly!" said Mr. Pringle, very apologetically. "Your wife is a sensitive, emotional woman. She craves affection. I know the type. My wife is less demonstrative. What affection she shows is to the children—there I go! I want affection, too. I ought to demand and get affection, shouldn't I? I should say, 'I love you, but I want you to love me too. I want a pat on my shoulder; at least as often as you give one to our dog.' And you might do the same, Dobbs. I mean, a pat, a sweet word—same as you do your Butch III. I guess it is hard on a wife to see you fondle a collie and speak affectionately to him, and then give her nothing but indifference."

"I treat my dog, then, better than I do my wife," said Mr. Dobbs sourly.

Mr. Pringle had nothing to say to this but, "Money isn't everything."

"I know," said Mr. Dobbs. "I've heard often enough that a woman doesn't mind being poor with a man just so he notices her and gives her affection and companionship. Well, Pringle, it looks to me as if we have our New Year cut out for us. It's a heavier job than I anticipated."

"Wait," said Mr. Pringle cautiously. "We've only touched the surface of things. There's a lot more—"

"Whoa!" cried Mr. Dobbs. "You can't reform the world at once. We have enough for the next year."

"But this is important," said Mr. Pringle. "This deals with the soul, with spiritual values."

"Oh, religion," said Mr. Dobbs.

"It *is* important," said Mr. Pringle

earnestly. "It's the basis of some of our finest things. Morals, the Ten Commandments, 'do unto others!'"

"Mass on Sunday, fish on Friday, confession of sins," said Mr. Dobbs sourly.

"Well," said Mr. Pringle, "I believe that if a person belongs to an organization he ought to be willing to follow its rules. And our faith is something considerably more than just an organization. It's a way of life. In fact it's life itself. I'm a Catholic—therefore I subscribe to the doctrines and regulations of the Catholic Church."

Said Mr. Dobbs, "So you're wishing religion on me for 1953?"

"No," smiled Mr. Pringle. "There is really no doing without the faith, but I'm suggesting it as a method of helping us to improve our own little world. Things will get too much for me in 1953—and they will—I'll say, 'God, help me to stick.' And I'll stick."

MR. DOBBS melted into an unwilling smile. "I suppose I'll have to go along with you."

They shook hands on it gravely.

"Well," said Mr. Pringle, "I see my wife coming out to call the children. I'll start right in putting into practice my resolutions to improve my little world in 1953."

"I have to go down to the office and work tonight. My secretary is coming in for overtime. I suppose I'll start in, too, on my new schedule. I'll give her time-and-a-half pay and be nice to her. I'm not going to drive her or growl at her. And, while I'm planning things, I think I'll cut down on this night work. If I can't make enough money during regular hours to keep my family, maybe there's something wrong with my methods. Or perhaps I want more than I really need. Maybe I'd do better to take my wife out sometimes, or spend evenings with her and the boys."

Mr. Pringle said, smiling, "Attaboy. And during 1953 we'll see what two average, run-of-the-mill business men can do to make the world around us better and happier. We'll be making ourselves better and happier along with it."

Peace Comes to Jim

by Stanley M. Kenney

He had started other retreats just like this one,
but now a new found necessity . . .

JIM, LUGGING his heavy suitcase, followed the others into the dimly-lit lobby of the Retreat House. The St. Columban Father greeted him cordially as he handed him the booklet of rules and schedules. Jim looked around at the familiar surroundings, relieved once more for this week-end respite from the confusion of the outside world.

Signing the guest book, he tiptoed into the chapel, finding it as immaculate as he left it twelve months ago. Even the spiritual director had instantly recognized him, no insignificant feat for a man in his position of welcoming thousands in the course of a season. Some of the faces Jim saw in the reading room were those of strangers, but in this peaceful atmosphere it was easy to make friends. Like himself they had come here, leaving wives and children and occupations to get closer to God, to seek refreshment of soul, and to get fresh courage to continue doing their tasks in the twelve months to come.

Jim attended the opening conference in the chapel, later joining his new-found friends in the reading room. It was getting to be an old story, the kindly lectures, the short intervals for reading and smoking. Even many of the books were the same he had read the previous year. Jim was reverent as ever during Benediction, but upon retiring that night sleep wouldn't come to him. He felt nervous and uneasy. Something obviously was bothering his conscience . . . something perhaps that had become hazy with the passage of time. Struggling mightily against the rising spectre of his youthful past, he tried to fall

asleep by saying the Beads, but as the night wore on clearer and clearer rose those phantoms from his almost forgotten past, gnawing at his mind to make themselves felt.

Lying thus wide awake, he envied the others sleeping peacefully around him, some snoring loudly, while others, like himself perhaps, might have been similarly haunted by hovering shadows that they thought had vanished never to return. Jim began to wonder just why he *did* attend retreats year after year only to still feel guilty. To date they hadn't changed him much, as far as he could notice. The only difference was his mounting uneasiness that something was radically wrong; there was the growing feeling that he was still carrying a heavy burden. And yet the trouble was nothing of the mysterious "subconscious." Jim knew he was no case for the psychiatrist.

He rose heavy-eyed with the bell next morning and made himself presentable in the washroom. The water's coolness somewhat refreshed his fevered brain as he tried to think out his perennial problem. Conquering an uneasiness he hadn't felt for a long time, he descended the stairway to attend morning Mass.

ALTHOUGH he wasn't conscious of it at the moment, the answer came during the final lecture. As the kindly retreat director minutely named the pitfalls all men were subject to, Jim's brain cleared, and with more than usual interest he listened intently so as not to miss a word. "But, for the retreat to be good," the director concluded, "you must con-

fess all mortal sins, as to kind and number of times." Neither this fact nor its statement was new, but its present application produced a deep effect.

As he followed the other silent men out of the chapel, a warm wave of compassion engulfed his whole being, a compassion for all other troubled souls, mixed with personal remorse. At the moment he didn't try to analyze the reason for this; all he was aware of was that he had not been worthy of the blessings showered upon him and his family. Back in the darkened part of his mind a persistent small voice kept repeating that through the years he had held something back; that he had as yet to make his peace with God.

Up to this moment Jim intended making his Confession that afternoon, but those offenses against God and his fellowmen suddenly loomed so grave and unpardonable that he became afraid. At least he tried to tell himself it was fright. Only by constant prayer did he finally receive the courage to climb those steps to the dim-lit hall where most of the retreatants were already waiting their turn near several closed doors.

He resolved this time to make a clean breast of it—no more minimizing as in the past and no more white-washing the mistakes he had made so long ago, as if they didn't matter. As he slowly moved up in the long line the secret of his uneasiness the past few years dawned on him. Now at last he realized how miserable he really had felt, despite financial successes and social position. He had been faking all the time and he knew it. "No more hedging," he mur-

mured to himself in between heartfelt prayers. "I'll do it right if it kills me!"

The anxious time came when he knelt before the hooded priest-confessor in the darkened room. Jim's six-foot body burned with shame as the past rushed up to meet him. Words came with difficulty at first, but soon they gushed forth in a steady stream as he professed himself the sinner he really was.

AFTER it was over he couldn't believe his penance could be so light. Something miraculous happened that moment to Jim. Having made the first good Confession in years, hot tears of remorse ran unrestrained down his cheeks. Like the Magdalen, he felt unworthy to kiss the hem of the priest's garment.

The miraculous part of it was the way big Jim cried. It had been many years since he shed such tears, not since his childhood. Once the dam had burst, he could do nothing to stop the flood. While the priest consoled him, he prayed to be never again so foolish as to let pride and self-deception imperil his immortal soul.

The darkness of the hall was kindness itself, for it took several moments before he could bring his emotions under control. For Jim, however, Jim the Penitent, human respect was overshadowed by the gladness in his heart, by the indescribable feeling of a life-term prisoner suddenly pardoned by a merciful Judge. The hall could be ablaze with a thousand lamps, he wouldn't care; his urge was to shout from the housetops, announcing his freedom from the shackles which had held him in bondage for so long.

He descended the staircase as if the steps were fleecy, soft clouds. Entering the small chapel he knelt in thanks in the front pew. Tears came, just came as he prayed with eyes lowered, feeling as yet unworthy to gaze at the sanctuary. Spasm followed spasm.

The pews were beginning to fill with retreatants, but Jim was in a world all his own, a strange peaceful world entirely foreign to the one in which he had

for so long carried an enormous burden on his soul.

During the services his whole being was immersed in thankful prayer. Had he not received the greatest gift from his Creator, the Grace of Penance? Nothing else mattered at the moment. The sincerity of his contrition before God and man was mute witness to his rebirth. Then, as the last tears ran down his cheeks and dropped to the floor, he felt normal again; the way he remembered feeling so long ago. With each tear he felt the burden lighten, until now, completely dry-eyed, he began to take note of his surroundings. Already the men had filed out and the understanding spiritual director was patiently kneeling in a back pew.

Jim returned home a changed man, in full possession of the graces and benefits of his retreat. His family found in him a more understanding husband and father; to his friends he became a source of perpetual inspiration and example. Jim, the reborn Jim, faced the world confidently and with new hope in his heart for the confused world which was desperately in need of Divine help and guidance. There were many other Jims, blinded as he had been for so long, by self and by the glitter of fool's gold. He prayed that all men by the great mercy of God be made to see and feel the worthless burden of fool's gold, and exchange it for a thing far more precious, a cleansed soul.

NON-CATHOLICS MAKE RETREATS TOO

T. E. Holloway

Readers of a popular American magazine a couple of years ago were surprised to find an article entitled "Week Ends with God," by the Rev. W. Robert Hampshire, Chairman of the Retreat Committee, American Church Union. Written by an Episcopal clergyman, the article covers the retreat movement for laymen, both Catholic and Protestant.

"Roman Catholics, Episcopalians, Quakers, Presbyterians and Lutherans," the minister tells us, "are most active in the movement, but clergymen and laymen of other religious groups are taking up the idea, and retreats are increasing by leaps and bounds. Nobody knows just how many retreatants there are in the United States, but in all probability not fewer than 200,000 Americans now retire into monastic silence, prayer and meditation for at least two days a year."

The author describes the experience of one "John Davis" at an Episcopal retreat house. Worried and weary, John had consulted a psychiatrist, but had failed to find relief from his troubles and uncertainty. He was amused when a friend suggested a retreat. But he had a week end that he could throw away—what did it matter if it were a "lost week end?"

John's Episcopal retreat was along the same general lines as long-established Catholic retreats, though the Catholic reader is rather amazed to find John described as receiving Holy Communion the first morning and going to confession some time later. He spends much time in solitary prayer and meditation. "Eventually," we read, "he was able to attain the extremely high form of contemplation practiced by St. Francis of Assisi." A Catholic would doubt whether any retreatant in the whole wide world can be compared to St. Francis, but of course, the reverend author is entitled to his own opinion.

John becomes a new man. His faith is restored. He is happier than he has been for years. Other cases are cited. A Jewish business man, "baffled by the purposelessness of his existence," spent a few days at a retreat, and at the end "felt closer to the God of Abraham, Isaac and Jacob than ever before."

"Long before the birth of Christ," Mr. Hampshire writes, "the Hebrew prophets frequently sought periods of retirement from the world. . . . Jesus made a retreat of 40 days in the wilderness before starting his ministry. Most of the saints followed his example."

The Catholic is edified in learning of men of differing faiths adopting the values of retreats, though at the same time he is sorry for non-Catholic retreatants. The non-Catholic may make a retreat, indeed, but he is without the consolation of Our Lord in the Blessed Sacrament, nor does he have the other Sacraments or our precious devotions to the Blessed Mother.

It may very well be, however, that for many non-Catholics contemplation and facing up to fundamental issues in a retreat may be the first step in their union with the true faith.

NEWS AND VIEWS

Harry C. Graham, O.P.

BLESSED JOHN OF VERCELLI,
PRAY FOR US!

On Sunday, November 23, on the Holy Name altar in St. Vincent Ferrer Church, New York City, a special Holy Name novena of Masses was begun. This novena was in preparation for the feast of our founder, Blessed John of Vercelli. Prior to the novena thousands of Holy Name men throughout the country were contacted. They were asked to join with us that our general intention—the early canonization of Blessed John—might soon be realized. The response was beyond our fondest expectations.

Holy Name men from all parts of the country sent in their personal intentions and promised to join us in their daily prayers during those days for our general intention. We thank those who participated and ask them to report any graces or favors which were received through Blessed John's intercession. Each Thursday the usual Mass in honor of Blessed John of Vercelli is said at our Holy Name altar. Those who wish their intentions remembered are asked to write to the *Vercelli Shrine* at National Headquarters, 141 E. 65th Street, New York.

Holy Name Calendars

All subscribers to the *Holy Name Journal* will receive before the first of the year a Holy Name calendar for 1953. It is our way of wishing our *Journal* friends a holy and happy Christmas and a peaceful and prosperous New Year. We wish also to thank you for

your patronage, even as we hope that you will renew your subscription and get others to subscribe to our magazine.

If any of our regular subscribers fail to receive the 1953 calendar, they should contact our office. A calendar will promptly be forwarded to all such *Journal* friends.

While on the subject of calendars, this writer wishes to report that he and Father Shanley attended the Brown and Bigelow calendar convention at Phoenix, Arizona, to complete plans for the distribution of the 1954 Holy Name calendar and to make arrangements for the 1955 edition.

Milwaukee

On November 16, the Milwaukee Holy Name Union held its biennial convention at Hotel Schroeder. The convention Mass was said in the Cathedral at 10 o'clock, at which Mass the rector, Monsignor Kelly, gave an inspiring sermon. Then the more than 700 delegates adjourned to the hotel for a luncheon meeting. Father Halloran, director of the Cana movement in the Archdiocese, gave a splendid address on the movement, explaining how the Holy Name Society could be of assistance to him.

After a brief intermission, the afternoon session began. The reports were brief and to the point, the resolutions fitting, and the nominating committee presented a slate of candidates which was unanimously adopted. The highlight of the convention was a dinner to which the wives of the officers and delegates were invited. At this function due honor was paid to the ladies, through

whose cooperation successful Holy Name Societies are made possible.

Operation Religion

At Camp Atterbury, Indiana, the Holy Name Society was recently established. Nearly seven hundred men of the 31st (Dixie) Division were enrolled. Through the efforts of George Rodenbaugh, president of the Indianapolis Union, this foundation was effected. Parish societies of Indianapolis and Columbus, Indiana, provided the choir as well as altar boys and vestments for the climactic Solemn High Mass attended by more than 2,000 soldiers. Father (Lt. Col) John Rafferty, chaplain of the Division, was in charge of what the soldiers termed "Operation Religion."

"Times Square"?

Times Square and 42nd Street, New York City, is often called the busiest place in the world. If that term could be applied to a Holy Name Society, it would find, perhaps, its best adaptation in the Pittsburgh Union. In recent weeks effective leadership schools were held in every district, a Diocesan membership drive was successfully concluded, a Catholic Bible week program was inaugurated and managed for the diocese, and the annual reports' dinner in honor of Bishop Dearden was held. At this dinner each district president gave a brief and concise account of the preceding year's activities. All the reports including accounts of retreats, decedent literature work, prison aid activities, speakers bureau engagements, and the like, are sent to the Bishop so that he may study them. These activities are



BISHOP JOHN F. DEARDEN WAS GUEST OF HONOR AT ANNUAL PITTSBURGH H. N. EXECUTIVE BOARD DINNER, NOV. 18

under the direction of Father Paul Lackner, Diocesan Director. Besides his Holy Name work, Father Lackner is in charge of the work of the blind for the Diocese. And despite the press of his many duties, he makes time to take good care of his beloved blind folk.

Chicago

During the month of November, throughout the Archdiocese of Chicago, memorial services sponsored by the various parish units were held.

The Chicago Union, through its director, violently protested to the State Department the "mock trials" of Bulgarian bishops, priests, and laymen. On November 5, His Eminence Samuel Cardinal Stritch addressed the members of the Holy Name lecture bureau, which is made up of prominent men of industry and business, lawyers and professors.

Texas

"Deep in the Heart of Texas" was at one time a very popular song but now is almost forgotten. But down that way, they, the Holy Name Society, do not forget to honor the Holy

Name of Jesus through an annual parade on the feast of Christ the King. Under the leadership of Father Eustace Struckhoff, O.F.M., the San Antonio Union held its twentieth celebration. To the east, the Houston District Union held a similar demonstration. Both of those rallies were very successful.

Christ in Christmas

The Green Bay Union is putting on

an intensive campaign to put Christ back in Christmas. The commercialism of Christmas has been appalling. The Union urges all its members to use Christmas cards with the Nativity theme. Let us all do just that.

Holy Name Rallies

In the Diocese of Belleville, Illinois, rallies in honor of Christ the King were conducted by Holy Name men of the Diocese. The Most Reverend Albert R. Zuroweste, D.D., Bishop of Belleville, presided at observances both in East St. Louis and Belleville. . . In New Jersey, 5,000 Holy Name men marched through streets of the town of Gloucester to highlight the annual rally of the Camden—Gloucester Regional Holy Name Union. The Most Reverend Bartholomew Eustace, S.T.D., Bishop of Camden, reviewed the parade. Other rallies were staged earlier by the Atlantic City-Cape May Regional Holy Name and the Holy Name men of the Cumberland-Salem area. . . An all-day meeting and rally assembly of Holy Name men in the State of Washington was conducted in Bellevue on the Feast of Christ the King. Delegates from Yakima as well as from the Archdiocese of Seattle attended. The Most Reverend Thomas A. Connelly, D.D., J.C.D., Archbishop of Seattle, presided and addressed the assemblies.



BUFFALO'S BISHOP BURKE AT NEW YORK STATE HOLY NAME CONVENTION



This boy hopes Papa Noel will leave a present when his small shoe is seen.

Children relearn the story of the Nativity as they study the family "nacimientito" (above). The nacimientito is to be seen in every home until after the Feast of the Epiphany. It is customary on Christmas Day, after the Masses are concluded, to bring children (below) to visit a replica of Christ's birthplace.

In Peru—

Summer



Travelers who are in the Southern hemisphere at Christmas time will be astonished at the manner in which the commemoration of the birth of Christ is celebrated. Most people of the Southern hemisphere are accustomed to the cold, and oftentimes to snow during the latter part of the month of December, and our climate has a wintry effect on our Christmas observances. However, such is not the case in many areas below the equator, especially in Peru, where now it is summer.

Shoppers in our cities are pushed and buffeted in crowded overheated stores and shops. But in Peru many people hang their gifts in the open-air stores. It is in such shops too that they purchase decorations for the home, for they do not use our familiar fir trees nor holly wreaths, but rather the sunflowers which are in bloom.

The familiar Santa Claus known to children in Peru is Papa Noel. Our custom of hanging stockings before the fireplace for Santa to fill, which would be foolish in the Peruvian summertime, is of course not practiced. Children of Peru hang their shoes belonging to each member of the family on the steps to inform Papa Noel of the number of people to be remembered in the house. His gifts will be left only for those whose shoes are on the steps.

While children of the north hope for enough snow on the ground with which to try out their new sleds, children of the south are liable to go to the beach for a swim—it's a Summer Christmas.



Little Peruvian girls are as appreciative of a new Christmas doll as other little girls are.

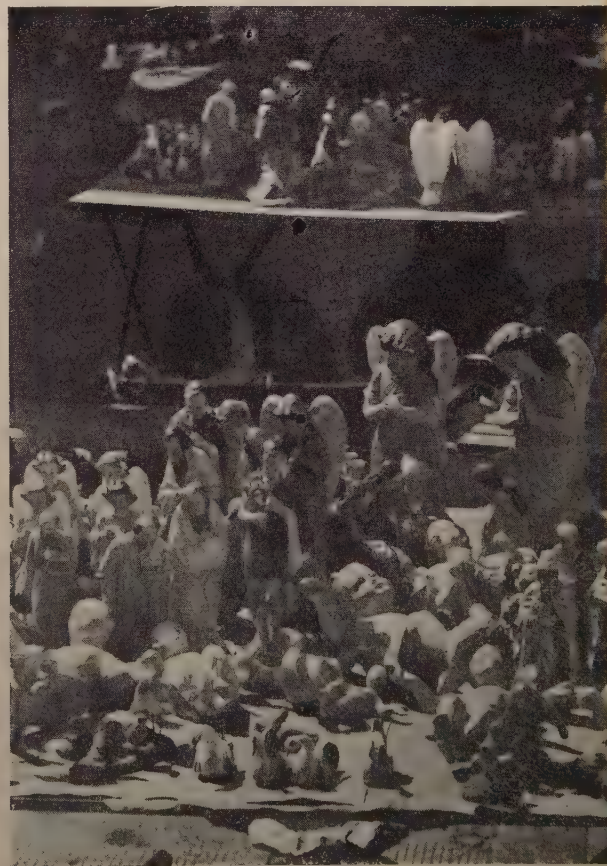


Peruvians are not bothered with our usual winter problems, for now enjoy summer and can swim at a beach like this on Christmas

e Christmas



An elder sister admires with her brother gifts which are found under the Peruvian family's traditional Christmas tree.



By day's end this large stock of religious statues are used to outfit the family nacimientos, will be c



FATHER PATRICK MARTIN

The Junior Holy Name Society

December 10, 1952

Dear Gang:

There is quite a bit in the papers lately about vandalism. It is very important that we have a clear idea about it and realize the serious obligations and responsibilities we have.

What is the history of the word itself? What is the origin of it? The original Vandals were a tribe of warlike people from what is now known as eastern Europe. This tribe of warriors invaded the western Roman Empire and set up a powerful kingdom in North Africa. About the middle of the fifth century they came north and destroyed the city of Rome. Rome, at that time was the center of the world. It was the center of learning and culture. When these barbarians took the city they destroyed everything they could lay their hands on. Thus the destruction of anything valuable came to be known as vandalism. Those who commit such acts today line themselves up with the Vandals. Such boys and girls may live in the twentieth century but they are as much savages as the Vandals of the fifth century.

For those bound by the Ten Commandments, and that includes every man, woman, and child living who has heard of them, the Seventh Commandment says, "Thou shalt not steal."

You may say, how does that Commandment apply here? We are not stealing anything when we break a window, or carve our initials in a bench. That is true. You are not stealing in the strict sense of the word; but, you are breaking the Seventh Commandment.

The Seventh Commandment has two parts and its breaking imposes two obligations on us. It forbids us to take or keep *unlawfully* anything that belongs to another. This does not mean that you cannot borrow something from one of the fellows with his permission. It does mean

taking or keeping something of his without his knowledge or permission.

"But, I didn't take it, Father. Johnny did." "You have it now, don't you?" "Yes." "Then you are as guilty as Johnny is."

But there is a second part of the Commandment we sometimes forget. And it is here that Vandalism comes in. The destruction of some one's property is an indirect way of taking money out of his pocket. If you break or ruin something belonging to another you are forcing him to pay money to replace what you have destroyed. A window broken has to be replaced. The replaced window must be paid for. If you break a street light that light must be replaced and replacing it costs money. Hedges cost money, time, and effort. Running through them destroys them and has the same effect as picking the owner's pocket.

To sit in front of a camp fire on a hike is grand. The moving flames dance before our eyes and we can imagine all sorts of ghostly characters in the flames. Such a fire is a pleasure. It warms us and cooks our food. But a brush fire is no fun. It is something to be dreaded. One small match dropped in the dry brush and miles of timber, and dozens of houses, and countless lives can be lost.

Vandalism is not funny; it is not cute. Our boys and girls must begin to realize its seriousness. Have a good time but don't endanger the lives and property of others. Don't make someone else pay for your so-called "fun." Broken windows, broken streetlights, brush fires, marked up cars and windows are not funny.

The vandal of today is faced with two obligations. First he must confess his sin. Second he must make restitution, he must pay back for the damage he has caused. When the damage is a serious amount, the obligation to repay is serious and binds under pain of mortal sin. Paying for your own "fun" should change your mind as to how funny it is. Before you throw that stone or drop that match think it over. You may not be caught, but God knows and He's the one you'll have to answer to.

We'll see you all at the altar rail on the second Sunday of the month. The vandals, of course, won't be there. They'll be out having "fun." They might as well build a good big fire now so that they'll be used to it after they die.

Sincerely,

FATHER MARTIN

the current scene

frank j. ford

Medicine Too Specialized

In a blunt criticism of those in the medical profession who stress money making and specialization, Cardinal Stritch of Chicago, speaking before an audience mainly composed of doctors, declared: "There are two kinds of doctors—one who helps his fellow men and gives himself to his practice, and one who engages in a medical business. No matter how successful the latter is in making money, he degrades himself and his profession.

"A doctor should approach his patients with the realization of the sacredness of that person. It is the materialism that has crept into the field of medicine which has dared to express thoughts of the murder of the unborn babe or mercy killing. The practice of medicine is most beneficent when it is in the hands of a good son of God. We know the tragedies that have come out of materialism in medicine. A careful search for fact and a balanced judgment are the characteristics of a good doctor. Unless there is a wide, sound, fundamental knowledge of medical science, the doctor is useless.

"In the past 50 or 60 years," stressed the Cardinal, "there has come a tendency to overlook the importance of the general content of the medical course and to specialize in a specific subject without being thoroughly grounded in the background of the field of medicine. That tendency should be reversed."

Merry Christmas!

"With a little practice," notes the *Chicago Tribune*, "almost anyone could learn to say 'Merry Christmas' with a curl of irony in the voice. Yet no one does it and no one ever will do it, even in times like these when the immediate

prospect is not merry and everybody knows it.

"Perhaps this proves that in the human mind wish will triumph over thought and experience every time. But wait a minute. Does thought really justify despair? Does our experience and the human race's experience as recorded in its history warrant us in believing that we are doomed to go from bad to worse and never to better? Do we never find an acceptable solution for any of our problems?

"Of course we do. Men are often mean, often quarrelsome, often stubborn, often self-righteous but these qualities have not been accounted virtues since the birth of Him to whom we pay homage today. He was born into a world in which tyranny, oppression, and brutality were normal, expectable, and nearly universal. He brought light to the world, a light that has never been extinguished and never will be. For all its faults and backslidings, this is a much better world than the one to which He preached and for which He prayed and gave His life.

"The heartiness with which we all say 'Merry Christmas' is a token, a small one but a meaningful one, of the faith that is born in all of us, faith in the goodness of God and faith in the goodness that He has implanted in men."

Strongest Anti-Reds

Wsewolod Boyew, former Russian citizen, now living in the middle west, ridicules the notion that the rank and file of the Russian people are now, or ever will be, completely won over to Communist rule. "While the world press echoes to the Soviet rulers celebrating the 35th anniversary of the Communist revolution in Russia," ob-

serves Mr. Boyew, "another voice should equally be heard—the voice of the subjugated Russian people.

"Thirty-five years ago a band of strong-arm Communists overthrew Russia's provisional government and, having routed the freely elected delegates to Russia's constitutional assembly, proclaimed themselves rulers and masters of the country. And for 35 years they have brought misery, terror and death to the Russian people, adding new nations to the number of their victims and now threatening the whole world with war or Communist enslavement.

"But make no mistake about it, the Soviet rulers are well aware of their one great inherent weakness. For tyrannies do not become acceptable with time, man's striving for freedom and a decent, peaceful life are not to be eradicated, not even by the Soviet secret police, and the Russian people—the first victims of communism, are communism's most implacable enemy. The Russian people loathe the Soviet regime, and while they cannot yet express themselves, still their thoughts must not remain unspoken. In all corners of the free world countless Russian-born men and women are commemorating the anniversary of the Communist revolution with one mighty anti-Communist roll call."

There's Something About A Cat

In a round table discussion about the relative merits of various domestic animals, Chester Grant, self-styled "cat fancier for nigh onto 40 years," left no doubt as to where his preferences lay. "I am fond of dogs," conceded Chester, "but I *admire* cats. Cats have dignity and courage. They never start anything but, once involved in hostilities, they don't mean maybe. There are no two-year peace talks, no appeasement, no

compromise, no boundary lines to stop 'em. Just ask any dog who has tackled them—if he isn't too busy licking his lacerations.

"A cat never looks at you. He doesn't regard you as important enough for that. He looks past you. Any circus man will tell you that you can push any of the animals around except the big felines. You can't kid the cats. Lady cats are called 'queens,' and they certainly have that manner. You don't have to let a cat out of a bag. He'll get out himself."

Kremlin Revision

The recent announcement that Moscow is bringing out a new Russian Encyclopedia, suggests to columnist H. I. Phillips that it will surely contain definitions that run something like these:

United States.—A country of oppressed, unemployed, starving people, denied all opportunities for progress and social betterment. It was discovered by Boris Columbus, a Russian navigator, in 1492. He cleared it of Indians, wild animals and forests but soon abandoned it as fit only for capitalists, warmongers and characters who talk right side up.

Treaty.—An international agreement with a cancellation clause in small type on the back in invisible ink.

Peace.—An invention perfected by Andrei Vishinsky.

Potsdam.—A famous Russian picnic field; scene of a famous wrestling tournament won by Josef Stalin merely by standing to one side and letting his opponents think they had him in a headlock and scissors.

Yalta.—Same as Potsdam only louder and funnier.

Ballot.—A piece of paper obtainable from the secret police to be marked as directed, except in capitalistic countries which must be crazy to do it the right way.

East River.—A stream discovered by Malik. It is not to be confused with the other New York river discovered by Ivan Hudsonoff.

Wall Street.—A section of America without which no Pravda editorial could be written.

Telephone.—A means of communica-

tion invented by Serge Lissenoi while perfecting the telegraph, the radio, the talking machine and moving pictures.

Video.—(See telephone.)

Baby Pins.—(See video.)

Amity.—An Anglo-Saxon word the meaning of which has escaped the politburo.

Waltz.—A dance taught at U.N. and not by that reactionary of the ballroom, Arthur Murray.

George Washington.—A Russian named Boris Hatchetski who under the name of "Karl" won independence for America.

Prayers Needed

In a plea to Americans of every shade of political belief to aid the coming administration with their prayers, *Our Sunday Visitor* editorially asserts: "The American electorate, by the largest vote in our history, placed a new President in the White House. Whether he was your candidate or not, we ask you to get behind him, especially with your prayers. The President, no matter how popular, how intellectual, how prudent, how humble he may be, can accomplish little without the coöperation of the Senate and the House of Representatives. Therefore even the members of these two branches of our legislature need your prayers also.

"As your representatives," suggests the *Visitor*, "it would not be out of place for you to write to the President and to the Congressmen and Senators of your State to tell them to pray and ever to be guided by principle and not by partisan political leanings, to think of helping our nation as a whole and even the world as a whole.

"It is necessary that we continue our two-party system in the United States, one representing slightly over one-half of all the people and the other nearly one-half, but Democrats and Republicans alike in our government should try to arrive at the same conclusion after disengaging themselves from acquired prejudices, 'walking humbly before God,' and imploring His light to illuminate their own minds. We should

never vote for a man who has no religion, because he is not likely to have clear-cut ideas of what is moral or immoral before God.

"No matter what the prospects seem to be presently we have not any right to believe that the future of this nation will be safe and secure for us and satisfactory to God unless our political leaders, our press, and other media of propaganda foster the cause of religion and morality. Almighty God is interested in nothing else."

The Year Ahead

Contrary to the usual custom about this time of year of predicting what to expect from the New Year ahead, Malachy Mongoven of Milwaukee offers a compact little list of things *not* to expect. "Don't work yourself into a tizzy over prospects of a round trip to the moon at bargain rates and half-fare for the kids," he warns. "Even at half-a-cent a mile, it would take a millionaire to consider the notion, and even he would have to go in hock for his passage after Uncle got through riffing through his jeans for the treasury department's cut.

"Don't think the boss is going to walk up to you on the morning of January 2nd, and say, in a voice dripping with joviality, 'Look, Casmir, you've been a good, faithful factory hand for the last 27 years, so I'm upping your rate \$3.97 an hour.' His mood will be much more likely to promote the ukase: 'See here, Bub, you're either kicking up your production 209 per cent, starting as of right now, or I get two other gold-brickers to take your place on the gravy train.'

"Don't expect your wife to greet you at the door about every second pay day with a cheery, 'Rudolph, darling, I don't want a cent from you. Go ahead out with the boys, and don't worry about a thing.'

"Personally," says Malachy, "I never look for anything but the worst from every New Year, and with that attitude, if everything don't turn out terrible, I think I'm doing swell."

THE DIVINE MAGNET

by E. J. Keegan

**Irresistible demands on the attentiveness
of mankind are exerted by the Church.**

THE CATHOLIC CHURCH attracts.

Like a magnet she attracts not only her own children but even those who are diametrically opposed to her. Just as the magnetic north draws the compass needle to itself, so does the Church compel the attention of friend and foe. Against their inclination her enemies are forced to acknowledge her influence, to recognize her strength and to admit that she cannot be dismissed with a snap of the fingers. Her most powerful opponents, by their very opposition, prove that they do not regard her as harmless to their ideologies, or as a spent force in world affairs. They may openly claim that she is the shadow of her former self, living on the memories of the past, but unwittingly they reveal by their hostility that she is still as powerful, if not more powerful, as at any time in her long history. Otherwise, why go to the trouble of persecution, ostracism, or banishment? One does not flog a dead horse.

To those outside the Church her perennial vitality is inexplicable. She has endured so many setbacks, suffered so many reverses, and been confronted by so many obstacles, that by all the rules of probability she should have been dead centuries ago. But she will not lie down. Phoenix-like, she perpetually rises from the ashes of the fires of persecution, while those who kindle the fires sink into oblivion.

She is a reality that sooner or later

impinges on everybody's life. She is inescapable. Catholicism is not a system that lies dead in books. It is a living thing and in that fact lies the wonder or the annoyance of those outside the Church. They are accustomed to consider religion as a back number. The other creeds foster that impression because there is the carking fear that they are impermanent. This fear seeps through to all the memberships, and the leaders either have to compromise on their accredited dogmas, or else seek to retain their members by loud outcries against Catholicism. It is the bravado of fear. But just as an animal knows when you are afraid of it, no matter how you may try to hide your fear by shouting and gesturing, so do the leaders of the various sects display their fear of the Catholic Church. Their own adherents cannot fail to detect this, even if they are in agreement with the diatribes, and their apprehensiveness thus becomes a general fear of being bitten by the "Mad dog" of Catholicism.

It is a curious thing that when the head of a non-Catholic sect issues a proclamation, nobody outside his own membership takes any notice. Even among his own people there will be dissidents. But let the Pope, a Cardinal, or an Archbishop issue a decree for Catholics only and immediately the sects are up in arms. Witness the recent mother and child controversy. It is no business of theirs, apparently, but they

simply cannot keep their fingers out of the pie. When they speak about the unity of certain sects they know very well that they are asking for trouble, for inevitably there will be discords among the members of the various sects aiming at such unity. In most cases it leads to a breakaway and the founding of more sects. The only unity they ever achieve is in their opposition to Catholicism.

AND HOW they watch us! Like a rabbit fascinated by a snake they cannot take their eyes away. Catholicism hits them in the face. It knocks them back and they have no effective defence except invective, or violence. They would rather see the United States suffer as a whole than see Catholicism gain a point. Their muddle headed objection to an American Ambassador at the Holy See is a proof of this. Not one logical reason has been advanced by any of the objectors. They have proved only that they are afraid of the influence of Catholicism and as people are only afraid of that which they think will overcome them, their objections are an admission of fear. Why should they be afraid if their own system of religion is completely satisfying to them?

Actually we Catholics get a more "logical" attack from the irreligious people than from the other Christian bodies. At any atheist platform, or lec-

ture hall, practically the whole of the proceedings are devoted to attacks on the dogmas of Catholicism. The infidels go for the main army of Christianity, they do not bother about the camp followers.

At one such meeting a lecturer was quoting details, proving to his own satisfaction that Catholic countries had a high percentage of crime and immorality. Suddenly a man in the audience said: "Yes, sir. I agree with everything you have said, but I do not identify myself with Roman Catholicism. I am a Protestant."

The atheist gave him a pitying smile. "Where then did you get your religion, if not from the Old Firm?" he asked. When the laughter had subsided, the lecturer went on: "My dear sir, when I attack religion I attack the only religion that counts. I do not waste my time on small timers. I am a whale hunter, not a fisherman for tiddlers. If Protestantism was the only religion we had to fear we would have no need for these meetings."

Catholicism is vital and people recognize this, even when they disagree with it. Whenever a religious argument develops in a business house, a factory, or a workshop, it is always the Catholic who finds himself in the center of the fray. He may have done nothing to provoke the discussion, he may not even have been aware that there was an argument, but he is not left long in peace. Invariably he will be drawn in, either through the necessity to correct heretical views, or through advice being sought of him. Everybody wants to know what the Catholic says on the matter. The answer may make them breathe fire and snort brimstone, but they must satisfy their urge to know. Their interest in other religionists' views are merely academic and generally they do not forget to say so!

Hollywood executives are hard headed business men and not normally given to enthusing over spiritual matters. They have made several films over the past few years with backgrounds of Catholicism, but films with a definite Protestant background have been conspicuous by

their absence. Why? This question has already occupied the minds of the leaders of the various sects. Some of them approached the film producers, complaining that undue favor has been shown to Catholicism and suggesting that films with a Protestant theme should be given an opportunity. The answer was terse and frank. "Catholicism has life, color, and vivacity. When Protestantism can give us the same ingredients we will be glad to consider it." Even in the mundane world Catholicism is "box office."

IN LITERATURE there is the same attraction of Catholicism. The classics when dealing with religion concern themselves with only one religion, whether they are for or against the Catholic Church. Shakespeare, Milton, Dryden, Bunyan, Cervantes, Dante, etc., are replete with references to the Church, her people, or her doctrines. Modern Catholic authors, using the Church as a background command immense sales. Francois Mauriac just a few weeks ago won the Nobel prize for literature! There is no comparable popularity of novels or other books with a purely Protestant theme, nor does there seem any likelihood of publishers risking such productions.

Many non-Catholic authors have paid tribute to the attraction of Catholicism. John Henry Newman, long before his reception into the Church, and while he was still the embodiment of the English Protestant tradition, wrote many beautiful things about Catholicism. G. K. Chesterton, also for many years before his conversion, exclaimed over the beauty of the Faith. W. B. Yeats, that very great poet, a Protestant, paid remarkable tributes to our religion and George Santayana, far from being a practicing Catholic, was thrilled by the magnetism of Catholicism.

What other body of people has commanded so much attention as the Catholic saints? No other church has produced, nor could produce, such a galaxy of immortals. From St. Stephen to St. Therese, every century has produced its

masterpieces of human sanctity. Catholics and non-Catholics alike have been attracted by their outstanding virtues, their courage and their example. It is not as though they are memories of the past. During the past thirty years there has been a succession of lives of the saints, many of them written by non-Catholics. A rich modern literature has been produced on St. Francis of Assisi, a notable example being that by the eminent Spanish scholar, Professor Allison Peers. He is a Protestant. Another noted Protestant author, Walkyn Williams, has written the life of St. Bernard of Clairveaux.

One could go on indefinitely quoting examples of the sustained interest and attraction of the saints of the Church. Being attracted by the products of the Church, people are inevitably attracted by the religion that produces them. It does not follow that a non-Catholic who spends perhaps years in research before writing on a saint must inevitably come into the Church. More often than not they remain outside, but the attraction of the Church must nevertheless be enormous to them.

THERE IS a magnetism that is almost beyond explanation. It draws to itself not only eulogy but vituperation. The Church is in the position of having millions of friends and millions of enemies. Some are drawn right inside her door, others are drawn to the door but resist the urge to enter into the household. Others again feel the urge to view her menage, but only to hurl abuse and break her windows, or be more vindictive and kill her children.

There is really only one reason for this universal attraction. Whether they admit it or not, people have an instinctive feeling that she possesses something above the ordinary human attributes. They will not put it into words, but in their hearts it is quite certain that many of them have at least a suspicion of the divine character of the Church. That divine character gives her that hallmark of truth and makes the Church stand out like a City set upon a Hill.

SIDELINES

with Dick Stedler

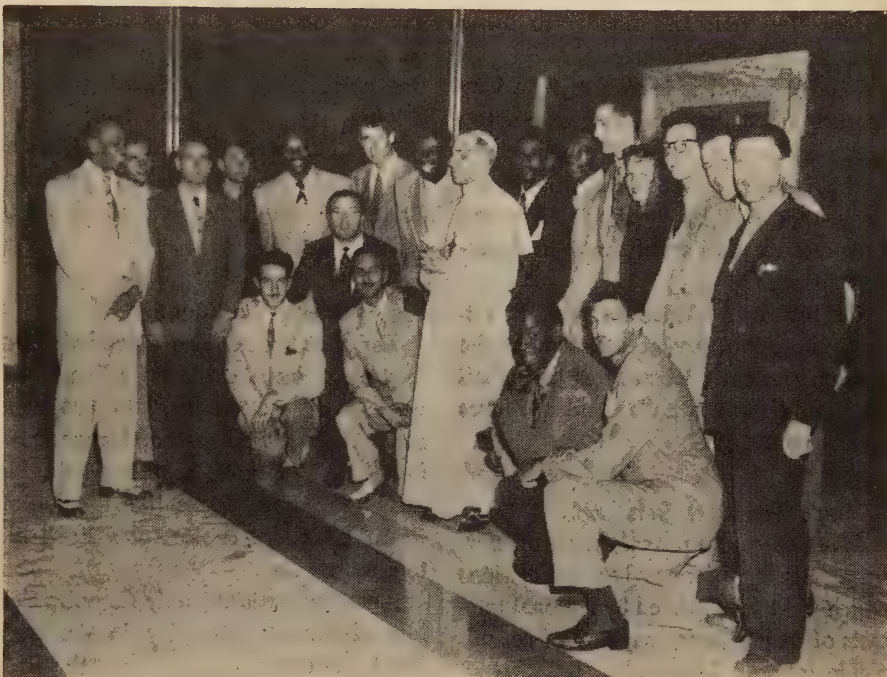
THE National Collegiate Athletic Association, which bars its members from telecasting their own football games independently, undoubtedly will have quite a problem on its hands when it comes time to consider next year's televising of grid games. Offhand, it is conservatively estimated that such schools as Notre Dame and Pennsylvania lost around \$500,000 because the NCAA refused them permission to televise their own games.

Moose Krause, athletic director at Notre Dame, lost little time in opposing a recent share-the-wealth NCAA plan which would permit Penn, Notre Dame and other universal favorites to televise their games but share the fees with other colleges. Krause was quick to point out that approximately 3,000 pinko professors active in Communistic causes were firmly rooted in American colleges. Krause called the idea "socialistic" and explained, "If you are going to share TV fees, then let's all share endowments. A college can have two things, prestige and personal property. We have the prestige and others have the physical property with us. Let's share salaries of professors and coaches and pay them all equally. It would be just the same as everybody working for the government and everybody getting the same salary. We believe the NCAA policy restricting TV is illegal. This simply is more illegal."

Mr. Krause has quite a solid argument there!

Crying Champions

Johnny Ray, the Cry King, better look to his lachrymose laurels. At least, that's what you may conclude after considering what Larry Goetz, outspoken veteran umpire of the National League,



THE HARLEM GLOBETROTTERS AT A PAPAL AUDIENCE

told a Buffalo sportswriter a few weeks ago. In brief, he unofficially bestowed the "crying championship" on Casey Stengel's New York Yankees. He minced no words as he talked over the late World Series in which the Yanks nosed out the Brooklyn Dodgers, four games to three.

"Everywhere I go," the 6-foot, 200-pound umpire related, "fellows ask me about that play on first base that Art Pasarella made calling a Yankee out. So an umpire made a mistake. Pasarella didn't cry about it." (Photos showed Pasarella erred on the call).

"But those Yankees cried. They have been the cryingest team in the business this year. They won the crying championship even before they won the World Series.

"And their top cryer was little Phil Rizzuto. I used to think a lot of the

little guy. In the series you'd think he got a bonus for crying. I give up on him.

"As for crying: why those Yankees played the worst fielding series I ever saw, and I've been in the National League 18 years. They should spend a little more time crying about their errors and sharpen up their game. That would help. No umpire can help 'em."

But Goetz isn't prejudiced against the Yanks. Even with all that crying, he thinks the Stengelmens "probably will win again next year."

Well Worth Repeating

Recently Pope Pius XII said sports should bring men closer to God.

Addressing delegates to an Italian National Sports Congress, the Pontiff outlined the moral and religious aspects of sports, praised the various types of

athletic contests but cautioned against exaggeration of their importance.

"First of all," the Pope explained, "render to God the honor that is due Him and, above all, sanctify the day of the Lord, because sports does not exempt from religious duty." He added that the proper use of sports should aim at three things . . . "development and strengthening of the body, perfecting of the soul, and finally, to bring man closer to God."

Pope Pius XII is known to be a very sports-minded Pontiff. Many of our top sports stars and authorities who have had private audiences with him come away impressed by the knowledge and keen interest the Pontiff shows in American sports.

Of his many American athletic visitors, the Pope may best remember the famous Harlem Globetrotters basketball group and Arch Ward's Golden Gloves boxing contingents.

Boxing's Ten Best Bets

Sport Magazine recently came up with some mighty interesting predictions which fight fans, stirred by national telecasts of major bouts, may find of considerable interest. They follow:

1. Floyd Patterson, youthful Olympic 165-pound champion, will become a spectacular new puncher, the best since the early Joe Louis.

2. Roland LaStarza, ex-collegian from New York City, stalled since his narrow defeat by Champion Rocky Marciano a few years ago, will move into the heavyweight title picture.

3. Carl (Bobo) Olson, fast-climbing Hawaiian middleweight, will be the man to beat in the succession to Ray Robinson as champion.

4. Home television viewers will see plenty of major bouts despite the continued growth of theater television.

5. Charles Humez, new middleweight sensation from France, will uphold his nation's traditions for colorful fighters for that division.

6. Kid Gavilan, welterweight champion who is now entering the veteran's phase of his ring career, will encounter his strongest opposition from Bobby

Dykes of Miami and Johnny Saxton and Joe Miceli, two New York youngsters.

7. Yoshio Shirai, Japan's first world champion, will retain the fly-weight crown.

8. Chuck Davey, southpaw stylist from Michigan State U., will continue to climb up the welterweight ladder.

9. The vacuum of featherweight talent has ended with the arrival of Tommy Collins of Boston, the good form of Ray Famechon of France and the comeback of Percy Bassett of Philadelphia.

10. The rush of contenders in the lightweight division, sparked by George Araujo of Providence, means plenty of action.

Sports Merry-Go-Round

The East has not had a football team in a major bowl game since Penn State went to the Cotton Bowl in 1948 and Holy Cross played in the Orange Bowl in 1946. Villanova, at this writing in early November, looks like the logical Catholic College choice for a Bowl bid this year.

Notre Dame is the only Catholic College eleven ever to play in the Rose Bowl. That was in 1925 when the Irish downed Stanford, 27 to 10.

There were 26 post season Bowl football games last year and not a single Catholic College eleven in any of them.

Military History: In 53 years of foot-

ball action, Army has really been national, having met 134 different rivals from 34 of the 48 states. This year's Cadet eleven traveled approximately 8,000 miles.

Did you know that hockey pucks are refrigerated for hours before every game? An unfrozen puck will not hold the ice. What is known as a "hot puck" rolls around on end and is hard for an attacking team to handle.

Gen. Eisenhower, who once played against and tackled the great Jim Thorpe, isn't the first President with a football background. Woodrow Wilson once was a high school grid coach and Herbert Hoover was a student manager for the Stanford University gridders.

A reporter once asked the late Fielding H. Yost, immortal Michigan football coach, if he ever signaled plays to his quarterback from the sidelines. "Sure," said Fielding, "whenever I take off my hat and hold it to my left shoulder that means 'Score a touchdown.'" Judging by the number of touchdowns Michigan scored in those days, Yost must have held his hat to his left shoulder almost constantly!

Bigtime Coach: "A modern football team today needs 77 men—three offensive and three defensive platoons."

Reporter: "But, Coach, that's only 66 men?"

Coach: "I know, but you gotta have subs too."

It costs the Detroit Lions NFL pro football club \$162.90 to outfit a player for a game. This represents only a fraction of the total cost, however, since each player is given two pairs of pants and shoes, extra stockings, four sets of jerseys including extra numerals, plus miscellaneous practice apparel and four sets of cleats per season. That amounts to \$267.65 per player or \$8,832.45 for a squad of 33.

Typical Bill Sternism: "Knowing the Southwest Conference as I do, I'd say T.C.U. may try a field goal, and then again they may not."

Six schools quit football last year, but Nevada was a little different. Nevada dropped it last year only to return this season.



"I'm the new center on the jungle basketball team."

Missioner of the Child Jesus

V. F. Kienberger, O.P.

THROUGHOUT Christendom this month the faithful are joyfully celebrating the silver anniversary of St. Therese of the Child Jesus as Patroness of the Missions. Our late Holy Father, Pope Pius XI, decreed on December 14, 1927, that the Little Flower was to become a co-patron of Catholic Missions with St. Francis Xavier, Apostle of the Indies. Cloistered Carmelite nuns rejoiced that one of their members, so recently canonized, shared this great honor with the intrepid missionary who had baptized with his own hands thousands of converts in lands far distant from his native heath. The little Carmelite, a victim of tuberculosis, had never left her convent and yet the Vicar of Christ had elevated her to the dignity of "Intercessor for the Missions."

It will be remembered that during the past quarter of a century the converts in foreign mission lands have increased almost one hundred per cent. When the Eleventh Pius proclaimed St. Therese the celestial co-patron of the missions, there were almost fifteen million Catholics under the jurisdiction of the Propagation of the Faith. According to the present Directory of Missions of this year of grace, this number has increased to almost twenty-nine million.

The wise King Solomon said, "The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skillful" (Eccles. 9:11). Could he have been speaking of the gift of faith?

Miss Gretta Palmer is quoted as saying, "No conversion was ever

wrought without the prayer of at least one devout heart. No unbeliever came into the faith without having been impressed by the radiant and illumined goodness of at least one true Catholic soul." It is quite possible that St. Therese by her little acts of self-denial, patience under trial, restraint from over-indulgence, self-imposed penance and obedience to God's will in suffering a dread disease may have been responsible for having saved more souls than the Apostolic Xavier. Likewise, it is feasible that by her hours of adoration, sacrifices and sufferings, all made inside her cloister, the Saint of Lisieux could have helped more souls attain their eternal reward than St. Francis was able to aid Heavenward by his tremendous spiritual labors. Perhaps these are among the reasons which led the Holy Father to name the Little Flower, "Patroness of the Missions."

IT is a matter of fact that the Pope's decision to proclaim the Little Flower the Church's official Patroness of the success of Foreign Missions, was largely inspired by her largesse to the Chinese missionaries and catechists. Reports came to the Pope that every missionary in China had adopted the saintly Carmelite nun as the patron of their apostolate. The shower of roses she had promised to rain upon the earth as an earnest of her aid when "at home" in her Father's house, fell in abundance upon the far flung mission compounds of the Celestial Empire. During twenty-five years (1900-1925), one million and one

quarter conversions resulted in China. This was more than twice the total of conversions for the entire preceding one hundred years.

A second overwhelming incident came to the attention of the mission-minded Pontiff. The valiant Vicar Apostolic of the Frozen North, Bishop Charlebois, O.M.I., had labored for five years among a group of hardened Eskimos in his Vicariate of Keewatin on the 91° longitude. His efforts were fruitless; not one was converted. Before resigning his task, the heroic Bishop gathered the group to bid farewell. Taking some dust from the grave of the Little Flower, he sprinkled it upon each member of the congregation. Immediately an astounding thing happened. Each one, as if by divine compulsion, begged for the Sacrament of Baptism. This event occurred in 1926. In 1927, the Bishops of Northern Canada petitioned the reigning Pontiff to declare St. Therese the patroness of their missions. In addition other missionary bishops signed requests similar to the Canadian petition. A volume containing 232 letters from every missionary bishop in Christendom was presented to the Chief Pastor of souls early in the same year. Then on December 14, 1927, the Supreme Father of the faithful, mindful of so many entreaties, conferred upon the Little Flower a most glorious title, "Special Patroness, with St. Francis Xavier of all missionaries, both men and women, and of all missions of the whole world."

The Pope of the Missions had always manifested a tender devotion to St. Therese. He caused her shrine to be erected in the Vatican Gardens where he often was wont to pray. The Holy Father was convinced that God had chosen an unknown young nun, marked by suffering, to emphasize the fundamental truth that love of God includes the inescapable duty of extending the earthly Kingdom of the Christ Child and that all, married or single, are called to be missionaries to aid the spread of the One True Faith.

Wills That Won't

by Mary Whiteford

Oh sure, wills—but how about leaving behind dispositions on accident settlements, care of children, Mass bequests?

NOT LONG AGO a California woman died and willed one dollar to her husband "for the purpose of buying bullets for his gun and with the suggestion that he shoot himself." The poet Heinrich Heine bequeathed his wife everything he owned on condition that she remarry immediately "because then there will be at least one man to regret my death."

According to an official of the Probate Court of Chicago, even such wills as these which lash out vindictively from the grave are better than no will at all. "They leave no loopholes for legal procedures that may eat up the whole estate," he added, "and the dear departed have the satisfaction of knowing that what they couldn't take with them is not going to someone whom they don't want to get the possessions they have to leave."

As a nation it seems we duck away from the fact that one day the undertaker is going to get us and that if, before that happens, our wills are made, our heirs will be saved a lot of trouble and expense. "Americans hate to think they're not going to live forever," the Probate Court man continued, "because fifty percent of the Americans who die every year leave no will."

"Probably because no one in normal health figures on needing a will in the near future," we suggested, "and we put off making one until there seems some reason to put our affairs in order. It's like the sinner who keeps putting off confession."

"But who knows when they're going to die?" he argued. "What about accidents? If a truck runs over some fellow tomorrow morning and the owner admits his responsibility, the victim might have been penniless alive but he's a wealthy corpse. Even people who have nothing but a salary should draw up a will to take care of accidents."

While a will prepared by a lawyer is the only absolute assurance that your sister-in-law, who's a pain in the neck, won't be flouting the diamond bracelet you saved up for, many informal wills also are foolproof. For instance, when Giovanni, an Italian-born waiter, overheard a couple of customers discussing the trouble a widow can have if her husband dies without a will, he grabbed a menu and wrote on the back. "In case of my death, my wife, Jenny, she's the boss of over wot I levva." Properly signed by two witnesses, the will was valid and when Giovanni died shortly after, Jenny became boss without the difficulty, delay or exceptional expenses that would have resulted if Giovanni died intestate.

Many men think they solve the problem of providing for their wives and young children, after they are no longer around to do so, when they put all they own in the wives' names. But what about the case of Tom, whose wife, Mary, died suddenly? Her mother had opposed the marriage because Tom was a Catholic, and refused to speak to either of them after Mary was received into the Church. But she received a share of the house and the bonds be-

cause Tom had everything in Mary's name.

An insurance policy is another hazard, unless it is payable to a man's estate. Its proceeds cannot be diverted from the beneficiary by will. A man may direct in his will that the policy he took out when Junior was born and which was made payable to Junior should go to his wife now that Junior is grown up and married. But, if Junior grew up selfish and tight-fisted, or if his wife and his mother are not hitting it off, the widow has a good chance of never seeing the insurance money.

The ninth edition of the *Encyclopaedia Britannica* admits that it was Catholic minds which are responsible for the present form in which wills are planned and presented, and for the restrictions preventing injustices and regulating laws concerning legacies. In Roman times only patricians were permitted to make wills. Neither women nor slaves were allowed as witnesses. Also, the Roman wills were made in public and were irrevocable, so no one could be, as one lawyer described a client who frequently altered his will, "a fresh heir fiend."

IN THE FIRST YEARS after the Crucifixion, the pioneer Christians took their responsibility to help put the Church on a firm basis so seriously, most of their wills included a bequest to provide for propagating the Faith. This custom was approved by the Council of Trent

on the grounds that since the Church was established by God as a necessity to help mankind to their last end, it was right and proper to acquire financial help to promote the objective for which God instituted it.

In our time, increasing numbers of Catholics protect themselves against the forgetfulness of their heirs by setting aside a sum of money in their wills for Masses for their souls. Who of us can be sure that even the most grief-stricken of our survivors will not fail to remember, after the first desperate sorrow has subsided, that everyone needs Masses? It may not be through any lack of affection, but somehow the needs of the living seem more urgent than the needs of the dead. The Council of Trent's declaration that "pious bequests are a means of relieving the sufferings of Purgatory" is almost a warning to take advantage during life of the privilege of helping ourselves to a happy eternity.

NOT ALL WILLS are grim documents, by any means. Many blithe spirits sparkle up their last wills and testaments with an unexpected light touch. A Frenchman left legacies to three friends on the condition that enroute to the cemetery to bury him they stop and have a glass of wine at a tavern where the foursome used to play pinochle together. A Tennessee man left five thousand dollars to "the nurse who removed a pink monkey from the foot of my bed and the nurse's aide who removed snakes from my broth."

Attempts to defraud by defeating the intention of a will are commonly met in probate work. One such case was prosecuted by Daniel O'Connell, in the Dublin courts. Feeling sure that a witness's evasiveness indicated all was not kosher, O'Connell needled the man. "Are you sure the deceased was alive when he signed this will?" he demanded.

"There was life in him, your honour," the witness replied.

"Can you swear he was alive when he signed this will?"

"He had life in him, sir."

"On your soul's salvation, and before

your Eternal God, was this man alive?"

"No, sir," the quailing witness admitted, "he had a live fly in his mouth, sir."

While husbands and wives often seem to use their wills as a means to take a last wallop at the survivor, parents too, have found that only in death can they really punish children who have thwarted or disappointed them. Even such little things as a dislike of smoking determined the will of a Scotch millionaire who left one son his entire fortune on the condition "that if at any time any of his brothers or sisters shall find him taking tobacco, he or she so finding him and making just proof, shall have the said goods, or the full value thereof."

In 1793, Philip Thicknesses left his son, Lord Audley, "my right hand, to be cut off after my death. I desire that it be sent to him in the hope that such a sight may remind him of his duty to God after having so long abandoned the duty he owed to a father who once affectionately loved him."

An American business man instructed his lawyer "to draw up my will so that my overdraft at the bank goes to my wife, she can explain it. Give my equity in my car to my son, he will have to go to work to keep up the payments. Give my good will to the supply house, they took some awful chances with me and are entitled to something. I want six of my creditors for my pallbearers, they have carried me so long they might as well finish the job."

Not all wills that restrict an inheritance are valid, since the law holds that no one is allowed to do after death anything he could not legally do during life. Most common of the restrictions on inheritances is the attempt to limit a beneficiary to remaining unmarried. This is not upheld in court. On the other hand, a testator may make a bequest of money dependent upon the legatee not remarrying or on marrying a specified person or someone of a specified religion.

While it is a common practice in our time for people to will their bodies to hospitals for clinical purposes, the

first Crusaders had a sentimental custom of directing that, if they died on the journey to the Holy Land, or during the campaign, their hearts be removed and taken back home to the wife or the sweetheart they had left behind. This custom continued through the Middle Ages.

Robert Bruce, King of Scotland, left funds to finance a caravan to transport his heart to Jerusalem, in fulfillment of a vow he failed to keep, to visit the Holy Sepulchre. Old English Church vaults and burial places are full of tombs containing the hearts of Englishmen whose bodies were buried abroad but whose hearts came home to rest.

WHILE Queen Elizabeth's life was ebbing to its end, courtiers grouped around her bed argued about her will. Billions of pounds sterling had accumulated to the crown during her reign and the disposition of this wealth as well as the succession to the throne was to some extent up to her. Maybe the dying woman thought of the Catholic martyrs she had sent into eternity and whom she was so soon to face. But, frantically, she silenced the talk of her possessions. "All these possessions, for just one moment of time!" she shrieked, and fell back unconscious, to speak no more.

In contrast is the will of St. Louis, King of France, who named a son as his heir to the throne. The document also includes some advice for leading a holy life, which put Louis himself into the upper brackets of the canonized. "Keep yourself from all things that can displease God, that is to say, from all grievous sin—if it should please God to send you any tribulation, accept it with thanksgiving, acknowledging that it comes for your good and that you have merited it by your sins. If He sends you prosperity, humbly thank Him for it and take care not to abuse it . . . for it is a very great sin to make use of God's gifts to offend Him. Be grateful to God for all His graces so you may deserve greater ones."

ACTION ON THE PARISH FRONT

A Monthly Series on Holy Name Organization

by **F. A. M.**

"**A**CTION ON THE PARISH FRONT" has concerned itself during these past years with providing parish Holy Name Societies with a detailed program for each month of the Holy Name activities year. It has been the writer's desire through these columns to assist Holy Name Officers in their task of providing an active program for the members of their Society and, through it, to keep the membership of the Society growing. Since this has been our desire it would seem fitting that we pause a moment and ask ourselves the question, "What are the two important ingredients of Holy Name action on the parish front?"

Action in the Holy Name Society demands, first of all, manpower in the Society and, secondly, a real program of action each month which will hold the members' interest and enthusiasm. The manpower of a Society is usually considered the responsibility of a Membership Committee. While this is true, it is also logical to assume that the problem of securing the manpower is also the responsibility of all the officers of a parish branch who have been entrusted with the success or failure of a Society. Since action, therefore, demands manpower, it would be well for a moment to speak in terms of ways and means to secure this important ingredient of Holy Name promotion.

A Plan of Action

There are probably as many plans for membership work as there are members in the Society. Yet, it is safe to say that in order to do an efficient job on securing men into the Holy Name Society it is necessary to follow

a well organized and thought out plan of action. We have a special commodity to sell and we must adopt the finest techniques of salesmanship to do it. The best plan of attack in the writer's experience is a membership program which involves the sincere efforts of a Membership Chairman and an enthusiastic committee. A real sure-fire membership plan is the following:

1. The Chairman of the Membership Committee divides his parish into districts or blocks, a geographical area including all parishioners who live within the confines of that area. The number of such districts or blocks will depend upon the size of the parish.
2. The Chairman assigns a member of his committee to each of these districts or blocks and refers to him as the Captain of that area. This Captain assumes responsibility for all the men of the parish living in his area. Obviously, in the event that a Captain needs assistants, he can ask other Society members to help him with his work.
3. The Committee sets up two definite file systems. One contains the attendance record of all active members of the Society; the other contains the names of prospects, men who heretofore have never been enrolled in the Confraternity of the Holy Name. These files are set up, of course, according to the district or block system originally determined.
4. To the Captain of each area are given the names, first of all, of

those members whose attendance records indicate a tendency toward inactivity and, secondly, the names of those who have never been enrolled.

5. The task, then, of the Captain and the men working under him is to each month call on those members who have slipped away from active participation and invite them back to an active status in the organization. This contact, of course, can be made by post card, telephone or a personal call.
6. The Captain or his committeemen also will make personal calls on those men who have never been enrolled in the Society to sell them on the many spiritual advantages of membership in the Confraternity of the Holy Name.

This membership plan of action cannot help but provide the manpower that every Society needs in order to accomplish its purpose of bringing more men to loving, honoring and respecting the Name and Person of Christ. This, after all, is our objective. This, after all, will spell the success or failure of our efforts.

Programming

With our manpower situation well in hand, at least with a plan of action developed and started on its way toward success, we are in a position to think in terms of a program which will keep not only our present membership active but will attract other men in the parish. Such a program calls for monthly reception of the Sacraments in a body and monthly meetings. This type of programming also calls for monthly planning of programs all

of which, based directly on our spiritual objectives, are varied and interesting and enticing. To make this task easy for officers, the National Headquarters has published a Practical Programming Handbook which if followed each month will produce the desired results. National Headquarters also devotes these columns each month for the same purpose so as to feed ideas and practical suggestions to officers whom we know are busy men in a jet-propelled world.

January Program

As we look ahead the next monthly program of the Holy Name Society with which we are concerned is the January program. The Feast of the Most Holy Name of Jesus occurs on January 2. By special indult, however, the observance of this feast can be transferred to our traditional Holy Name Sunday, namely, the second Sunday of the month. This feast is our Patronal Feast and, hence, we regard January as Patronal Feast Month. Obviously, our January program should take its keynote from this festive occasion. In order to fittingly celebrate our Patronal Feast, every Holy Name Society should make every effort to assemble the largest corporate group of Catholic men in the history of their parish to assist at Holy Mass and to receive the Sacraments in a body. The Secretary's notice to the members should make it clear that this is a red-letter day in the calendar of Holy Name activity. It should indicate a request that the men all assemble in the school hall before Mass and march in procession into Church in order that they might gain the indulgence attached to this procession.

Patronal Feast Class

In keeping with our membership suggestions above, it would be a wonderful idea to build up what could be known as a Patronal Feast Class of New Members to be officially received into the Society at our January Corporate Communion Mass. Why not assemble all of the new members who

have been contacted by the Membership Committee during the past few months and assemble them in a special section in Church. Ask the Spiritual Director, then, to make all the necessary arrangements for an impressive official Reception Ceremony. Conduct this reception with all due solemnity so that the impression made upon these men will remain with them a long time and might also influence those who still remain, despite all our efforts, on the sidelines.

Communion Intention

It is always well to suggest a very definite Communion Intention for each month. On this, our Patronal Feast Day, it is suggested that the men be asked to remember in their prayers at Holy Communion the following intention. "The Blessing of God Upon the Holy Name Movement." It is obvious that one of the cures for the ills of the world today would be a strong, virile Catholic manhood lined up behind the banner and principles of Christ. Hence, we could pray for no more important intention at our Patronal Feast Celebration than God's help in doing the work that has been assigned to our Confraternity.

January Meeting

It is obvious that meeting plans differ throughout the country because of local conditions and the force of circumstance. Whatever your normal practice relative to these meetings is, may we suggest that the month of January provides an opportune time to conduct a Breakfast Meeting. Such a meeting calls for a careful plan which unites the business of the Society, educational, spiritual and entertaining features, all in their proper proportion. The breakfast meeting offers the Spiritual Director an opportunity to present a special spiritual message to the manpower of his parish, since it is hoped that your turnout of manpower on an occasion of this kind would be one of the largest of the year. A breakfast meeting, too, provides you with an opportunity of presenting your Patronal

Feast Day Class of New Members to all the members of your Society in such a way that they will feel welcome, wanted and part of your Confraternity.

Evening Rallies

It has been the practice in many parishes in the country to conduct an evening Holy Hour as a special observance of the Patronal Feast of the Confraternity. In some cases such observances are conducted by the Diocesan Union in the See City of the Diocese. Perhaps it might be well to suggest that a group of parishes in a certain locality join forces to conduct such an evening rally. Exposition of the Blessed Sacrament, prayers and hymns, a sermon, recitation of the Holy Name Pledge and Benediction will provide a beautiful Holy Hour that will give evidence to our community of the spiritual values so urgently needed in the world today. It will provide, too, a real opportunity for your Society to fulfill one of its major objectives, namely, a public profession of faith.

To the Top in 1953

A new year of life and activity, of course, begins on January 1. The dreams and hopes and aspirations of men run high each year as they place a new calendar on the wall and hope for better times, conditions and a better world. Starting out with a banner program such as we have just outlined and convinced of our cause, we, too, can begin a new year with the determination of bringing the great Confraternity of the Holy Name to the top in 1953. Let's resolve to make our Holy Name Society the greatest force for good in the world during this coming year. Let us, as officers, bend every effort, make every sacrifice and give willingly of our time and talent to produce a successful and active organization during the coming year. We have the greatest product in the world to sell. We have a boundless territory to cover. We have but to do. Let's do it.

YOUR VOICE AT MASS

by Mark J. Boesch

Male voices for the choir? Yes, and your voice can probably join in.

THE NEXT TIME you catch yourself singing in loud and lusty voice while soaking in the tub or standing under the exhilarating shower, think of the parable of the servants entrusted with the gold pieces. For the fact is, that parable may apply to you right then and there.

You have probably never considered yourself a John Charles Thomas or a John McCormack. You are probably humble enough not to rate yourself too high as a singer, even as a tub or shower singer. Yet, though the rest of your family may shudder visibly at the loud and raucous noise you are making, you may say defensively—to yourself, of course—that it doesn't sound bad, not bad at all. And the fact is, it sounds good to you. I hate to disillusion you, but the one big reason why it does sound so good to you is that you are in a small room where the acoustics are near perfect.

It's a different matter in a church. Most of our churches have high walls and ceilings, with wide spaces in between. It takes a preacher with good lungs to fill that church with his voice so that even those way back in "rum row" may hear. In our larger churches the priest has to be aided by a loud speaker system.

The choir, though, very seldom has this aid. The choir must fill that big church just as you fill your bathroom, by natural means of the voice. And that's where you come in.

Have you "bathroom baritones" ever given any thought to singing in your

church choir? If you have not, then you have been missing the spirit of the gospel according to St. Luke. Luke writes in 19/11-28 of a certain nobleman who went into a far country to obtain for himself a kingdom and then was to return. And having summoned ten of his servants, he gave them ten gold pieces and said to them, "Trade till I come." He wanted his men to put the money to work. When this nobleman returned he summoned these servants back to him to learn how each had made out with his gold piece. The first said he had earned ten additional gold pieces. "Well done, good servant. . . ." The second said he had earned five gold pieces. The nobleman said, "Be thou also over five towns."

"And another came, saying, 'Lord, behold thy gold piece, which I have kept laid up in a napkin; for I feared thee, because thou art a stern man. Thou takest up what thou didst not lay down, and thou reapest what thou didst not sow.'

"He said to him, 'Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I am a stern man, taking up what I did not lay down and reaping what I did not sow. Why, then, didst thou not put my money in a bank, so that I on my return might have gotten it with interest?' And he said to the bystanders, 'Take away the gold piece from him, and give it to him who has the ten gold pieces.' But they said to him, 'Lord, he has ten gold pieces.'

"I say to you that to everyone who has shall be given; but from him who

does not have, even that which he has shall be taken away."

Consider your voice to be a gold piece. And consider your church choir as the bank in which you should deposit your gold piece so that it may earn interest. Sound fantastic? Of course it isn't.

IF YOU THINK your church choir must depend on Carusos, Christopher Lynches and the like, you have another think coming. It is very likely that some members of that choir are not so well equipped as you are to fill the church each Sunday with their attempts at singing. But unlike you, they are not hiding their gold piece in a napkin, or, let us say, in the privacy of their bath. And if you think church choir leaders are not interested in getting recruits such as yourself, you have another think coming. I speak of my own experience in this matter, having the job each fall of organizing a men's choir. I'll bet my own gold piece that a year never goes by in your church that you do not hear the announcement made from the pulpit that singers are needed for the choir and all interested should contact so and so. There are very few choirs fortunate enough to have permanent personnel. Americans have a habit of moving now and then. And they have a habit of dying too, when their time comes. What's more, there's very few choirs which couldn't stand another member or two to help with those terrible acoustics found in most of our churches.

There are times, it is true, when the

choir is not open for new membership. This is necessarily so. I remember in my own experience the family of singers who would never come to practice during the several months we devoted to preparation for Christmas, but who were always there, ready and eager to do their bit at Midnight Mass. Even though they were equipped with fine choir voices, they were no asset then, no matter how much they wanted to sing, with the church filled to the extra chairs set up in the aisles. They had neglected to learn the Mass we had been working so hard to master. They had been hiding their gold pieces too long. You can't come busting in at the last moment. You have to start early and spend at least one evening of your week practicing with the rest of them.

Now, luckily enough, there are in most choirs a few voices capable of doing solo work. Not very many, really, when you consider the number it takes to make a good choir. But there need not be many solo voices in a choir, for wisely enough, the church does not approve of too much solo singing in church. Most of the approved Masses, those on the Gregorian White List, do not have long, extensive solo parts. I am sure the same thing holds true of the Heavenly Choir, even though the singers there are better than the best we have ever heard here on earth.

Many of our Masses are sung in unison. The Mass of the Angels is such a one. In that Mass all voices sing together in the same notes. And even here on earth, even by voices such as your own, I have heard that Mass sung beautifully, for it is a beautiful Mass.

THE TRUTH IS, choir voices need not be voices capable of doing a good job of solo work. A skillful choir master can blend those voices, even in the more difficult three or four part Masses, to sound very professional and satisfying. And I know nothing more satisfying than to take part in such a thing. I have known men who were pleasantly surprised to know how well they sound when singing with a dozen or so others

with no better skill than they themselves possess.

Did you know that those who sing in the choir rank right next to the altar boys, and ahead of the rest of the congregation, in the graces they receive from the Mass? It's true. The little altar boys, God bless them, receive ten gold pieces for their own one, and well they deserve them. But the choir members

BELLS

I have heard ship bells
Crying in the fog,
And meadow bells of sheep
Drifting across a log.

I have heard cathedral bells
In many an alien place
And the crisp starting bell
Of a speed-boat race.

I have heard sleigh bells
Ring through the snow—
But of all bells in the world
The sweetest I know

Is the angel-swift carol
Of crystal spun glass
In the hush of the church
At the *Sanctus* of the Mass.

ANNE TANSEY

receive at least five, whereas many of their fellow parishioners are keeping their one gold piece hidden, to their own misfortune.

You may wonder why I am addressing this article to men who read the *Holy Name Journal*. Why just take it out on the men? Women sing too, and some of them very well. In matters of faith and morals, the Popes shall be our guides. And one of our great Popes, Blessed Pius X, has this to say in his encyclical *Motu Proprio*, on Sacred Music, dated November 22, 1903, "... singers in church have a real liturgical office, and ... therefore women, being incapable of exercising such office, cannot be admitted to form part of the choir. Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most

ancient usage of the Church."

This does not mean, of course, that women cannot sing as members of the congregation. They can and should. But taken in the strict liturgical sense, women should not be singing in our church choirs, and especially at High Mass, which is our highest form of the liturgy. The fact that women do sing in many of our parish churches is only because there are not enough men willing to invest their gold piece as they should. Too often we men take a back seat to the ladies when it comes to real churchly zeal.

I shall not argue with the wisdom of Blessed Pius X in laying down his decree about the necessity for male singers. One cannot argue about such a thing anyway. But from my own experience I go along with him wholeheartedly. With the danger of incurring the wrath of woman's scorn, I shall simply state that men are not nearly so inclined to develop the characteristics of a prima donna, something that is the dread of any choir master, as are women.

ONE OF the most oft-heard excuses given a choir master who seeks to recruit a new member, is this one: "I can't carry a tune in a bucket." Nine times out of ten that isn't true at all. The man is afraid of incurring the wrath of the stern nobleman who reaps what he has not sown. If it does so happen, that you are that tenth man, give it a try anyway. You won't know that you are until you do try. I've heard that excuse time and again, only to see it given the lie when the man had his talent brought out in a way that surprised him even more than it did the members of his family and others who knew him well. If you really do prove to be a detriment to the choir, the wise choir master will be the first one to tell you. He will do so graciously, and even regretfully, for he hates to lose anyone. You will then have the satisfaction of having tried anyway. And there are other ways of serving in the temple of God. If you can't be a singer, perhaps you will have the makings of a good usher.

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by Charles B. Quirk, O.P.

WITHIN two days after the recent election an Associated Press dispatch, carrying a Washington dateline, hinted broadly that organized labor interprets the proportions of the Eisenhower victory as a severe blow to the nation's labor leadership. It is expected that the personal influence of individual labor leaders will be greatly qualified in the new administration by the fact that almost unanimously they backed the wrong man. Hope for speedy repeal of the Taft-Hartley law has also been thoroughly deflated and the probability that labor will maintain its important role at the policy-making level of the Federal government is conceded to be very remote. In short, it is alleged that gloom has settled over the national headquarters of the country's biggest and most powerful labor unions at the prospect of four years of exile from the White House.

It is our personal opinion, however, that the President-elect is too generous a man and, of course, too prudent to allow his administration's attitude toward labor to be even lightly touched with vindictiveness. The seriousness of the problems confronting Mr. Eisenhower demands the fullest cooperation of all Americans; and labor already has pledged its support in the herculean effort to achieve the final victory. After all, labor's official preference for Mr. Stevenson was understandable—if not wise. The platform of the Democratic Party contained a labor plank incorporating substantially all demands made upon the government by the spokesmen of organized labor. While the Republican counterpart, accepting basic current

legislation and promising fair treatment to unions, made certain significant reservations which gave labor a much less sanguine promise for the future. The refusal of rank-and-file membership to follow the union line and cast its ballot for the chosen candidate reflects a situation that has become increasingly evi-

IMAGE AND LIKENESS

There's a certain kind of beauty
In every living face.
No matter what the tone of color
There is a hidden grace.

All eyes tell a common story,
Seek a certain goal,
Try their best to curtain sorrow,
And they pay the toll.

All lips bear testimony
Of joy and of grief.
Some repress, some surrender,
Others curve in brief.

Yet a certain kind of beauty
Keeps a rendezvous
On every kind of feature
As God shines through.
—ANNE TANSEY

dent to most observers of contemporary industrial relations.

The Labor Vote Fiction

Frequently in the past two years this column has taken the position that the "labor vote" is a fiction. A merely casual knowledge of organized labor's evolving history clearly indicates the political independence of the American worker.

While it is true that the cumulative vote of *individual* unionists has been given consistently to the Democratic administration for the past twenty years, the choice was not *dictated* by union leadership. Rather, it represented the personal conviction on the part of millions of working people that the incumbent administration had created a more favorable economic environment than its predecessor. That this point of view was not unanimously accepted by either labor leadership or the rank-and-file membership was evident with the returns of each election.

Actually, the average American unionist—together with the average American union—has remained faithful to the exhortation of Samuel Gompers against identifying the labor movement with any political party. "Remember your friends" has been the simple norm of judgment for most U. S. workers as they went to the polls. Every attempt by labor leadership to violate Gompers' injunction against labor's official espousal of a specific party or its candidate has resulted almost invariably in rejection of either—or both—by the masses of American workers. This was clearly demonstrated in the Ohio fiasco of 1950. It has been underlined by the presidential election of 1952.

The Cleavage

The proportions of the Eisenhower vote in heavily industrialized areas came as a stunning surprise to those who were convinced that the nation's labor leaders could deliver the "labor vote" in overwhelming blocs. Apparently, few commentators and fewer still of the political

experts gave proper consideration to the currently widened cleavage between rank and file unionism and its national leadership. Together with the average worker's refusal to be politically committed by his union leader the extensive revolt against orthodox leadership tactics seemingly crystallized in the perverse refusal of so many American workers to vote as ordered. Two years ago we ventured a warning that Ohio worker reaction to the "smear Taft" crusade revealed substantial rank-and-file opposition to regimented thinking. We indicated, also, that membership impatience with certain union policies was by no means confined to the mid-West state. Two months ago we included in this column the statistical evidence of increasing union rejections in the more recent National Labor Relations Board "certification" elections. On the morning of November 5, 1952, the dimensions of the member-leaders cleavage were devastatingly clear.

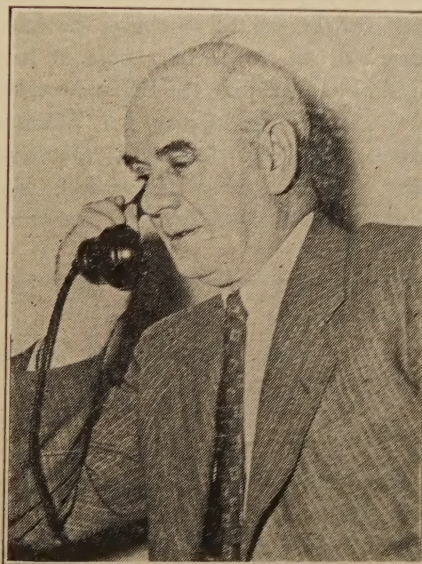
Concrete supplementary evidence of membership revolt has been available for some months. In September at the Santa Monica plant of the Douglas Aircraft Corporation some 5000 workers settled for a five cent an hour increase in wages after their local leadership had demanded nine cents. The threat of a strike against General Electric by James Carey's I.U.E.-C.I.O. collapsed when its largest local in Lynn, Massachusetts, voted to accept the company's offer. In the strike situations at Lockheed and Douglas on the West coast and at International Harvester small groups broke ranks with the strikers and inaugurated almost unprecedented back-to-work movements. In each instance it would appear that both wages and working conditions were substantially good. Union politics, however, dictated the application of pressure on management to maintain the legend of each union leader's ability to get more for his constituents.

Straws in The Wind

Admittedly, evidence of the political independence of any minority pressure group is a great revelation of the

strength of our democratic traditions. It is true also that the direction of the November voting was seemingly a protest by large number of American workers against the arbitrariness of some of their leaders. Granting all this, the apparent rejection of their leadership by so many rank-and-file members of American unions has definitely ominous undertones. Against the background of certain significant current events the continuing intra-union disunity could have serious repercussions in the whole area of American industrial relations.

Since its creation the National Labor Relations Board, generally, has refused



PHILIP MURRAY

to allow appeals for a "certification election" in any plant during a period of at least a year after the preceding election. In other words, once a majority of voters in a collective bargaining unit had decided on a union shop and this form of security had been accepted by the management involved in a formal contract binding both parties for a year any attempt to nullify union shop conditions in the subsequent twelve month period was ignored by the Board. The simple logic of the Board was this. If the N.L.R.B. consented to hold an election each time somebody claimed that the union bargaining agent no longer represented a majority of workers chaos

would result. Not only would the frequent elections be prohibitively expensive for the government, but the periodic slowup in production occasioned by the election would unduly penalize management. Furthermore, an anti-union employer could use this pretext to permanently destroy the union whose majority was constantly challenged.

Within the last month the Board has reversed its traditional position in this matter and has granted a second clarification election—within a few weeks after the first—to a group of workers who claimed that the union no longer represented a majority in their plant. While the action is not unprecedented the context of the Board's decision leaves no doubt that from this point forward what has been rare in the past now becomes an integral part of N.L.R.B. policy. Of course, a National Labor Relations Board favorably disposed toward organized labor—or at least impartial toward it—can qualify the application of this new principle by distinguishing justifiable appeals from those that are intended to wreck a union.

However, the *New York Times* for November 6 carried a news item which would seem to indicate that organized labor may be confronted soon with a Board that could be definitely "unfriendly" to labor. A bill will be introduced shortly to abolish the present predominantly pro-labor N.L.R.B. and substitute five new members together with a new general council. It is reported that one of the bill's supporters is Robert N. Denham, whom organized labor succeeded in having removed from his office as Board counsel because of his allegedly anti-union mentality.

At first glance all this may seem to be pretty much on the theoretical level. In the sense that at this date we can merely conjecture about the possibilities of both a new N.L.R.B. and its policy this discussion admittedly is largely academic. But this much is certain. The implications of what has already happened—or what is about to happen—are not favorable for organized labor. The situation calls for intelligent labor statesmanship.

That can be expected only when our labor leaders, generally, indulge in some thorough soul-searching.

Soul Searching Imperative

For twelve years, now, organized labor has literally "never had it so good." But, with practically full employment, steadily rising wages, and the good graces of the government too many unions and their leaders have apparently rested on their laurels. The hard, grubbing, and sometimes bloody years of yesterday, when labor was fighting for its life, became dim memories to men who had earned the loyalty of their membership by sharing its chronic adversity. A decade of almost monotonously repeated successes at the nation's bargaining tables created the illusion of invincibility and apparently dulled the perspective of leaders who so often ignored economic realities. Big labor had become big business. With the remoteness of corporation boards of directors union executives too often made decisions on formulated policies with sweeping indifference to the best interests of either the whole labor movement or the whole people. In short, prosperity weakened those very qualities of leadership that had brought organized labor through the frustrating Thirties to the great promise of the Forties. If the leadership of the Thirties did not mature into the statesmanship of the Forties it is because too many labor executives fumbled their opportunities to exercise consistently responsible authority while they indulged political ambition in their respective unions.

Today, in the late fall of 1952, large numbers of national and local union leaders are faced with one of two alternatives. All indications seem to justify the assumption that general business conditions will remain very good well into 1953. Basic labor legislation will not be substantially altered unless some major crisis provides the occasion for change. Short of total war, then, organized labor will undoubtedly have a fundamentally favorable environment in which to pursue its objectives. Ignoring

the significance of what has been happening in the last few months union leadership can adopt a policy of passive resistance to the gathering forces of anti-unionism. It can refuse to cooperate with certain segments of American management by an unwillingness to compromise on accidental detail. It can stage a series of crippling strikes in strategic industries. And it can be "agin the government" on any and all reasonable and minor legislative alterations. In a word, it can further alienate its best friend—the public—while it gains a temporary measure of empty success.

Or, honestly admitting its mistakes, its short view on major issues, and its intra-union politics, it can literally gird itself for the task of regaining the confidence of the American people. It has an ideal to emulate in the life and works of the late Philip Murray. Mr. Murray passed from the industrial relations stage at a time when his wisdom, his kindness and great integrity are des-

perately needed by a younger breed of labor leaders. Murray's greatness sprang from the maturity of his judgment in the decisive moments of the labor movement's recent history. He never forgot his origins among the laboring poor. He always fought relentlessly when the issues demanded a fight to the finish. But with the necessity of making decisions in a progressively complicated economic system he acquired a comprehensive knowledge of basic economics which was always reflected in the flexibility of his talent for command. Philip Murray was more than a labor leader. He was a labor statesman.

In the years immediately ahead labor leadership in the United States will be thrust back upon its own resources. This could be the best thing that ever happened for organized labor. It is our hope and prayer that the spirit of Phil Murray will inspire the momentous decisions that must be made by union leadership as they face into the future.

A Peek At Uncle Sam's Diary

(Continued from page 6.)

a long time but not permanently have been removed, to be shifted to one of eight Federal Records Centers; high standards of appraisal for future additions to the archives and the re-appraisal of records accepted for deposit in the past will further aid in economy of space.

ARCHIVISTS are constantly waging a battle to weed out those records no longer having value to the nation, thereby creating room for those deserving a place. The job has been made many times more difficult since the typewriter era, which ended the relatively serene days of the "single copy." Now, it is easy to write in triplicate or in 25 copies, if that is desired. It has caused files to bulge toward the breaking point.

All records are fumigated to kill insects and to prevent mold. By use of

compressed air, loose dirt and dust are blown off the records. Damaged documents are repaired by a lamination process in which the record is enclosed between two sheets of transparent cellulose-acetate foil. This foil melts under heat and pressure to give the record a permanent coat.

All of these historic records are in the hands of Dr. Grover, the man selected by the President with Senate approval to run the job of saving what should be saved, while taking care that Uncle Sam's accumulated old papers don't some day fill the capital to the point where government no longer will function properly.

But the archivists' "weeding out" policy has successfully countered the trend, creating new space so that Uncle Sam can keep on storing the important items in his "diary," the biggest one in the world.